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ABSTRACT

SEMINARS FOR PROFESSIONAL IMPROVEMENT: A PILOT
PROJECT IN CONTINUING EDUCATION FOR MINISTERS

by

Ernest Johnson Stevenson

Chairman: Don Jacobsen

ABSTRACT

Problem

For most of the ministers who are employed by the Seventh-day Adventist Church in the Republic of South Africa, there is little opportunity for continued education beyond the B.Th. level. Each year the limited resources of the bursary committee allow perhaps one minister the privilege of further study in the Theological Seminary at Andrews University. There is furthermore no existing system of in-service training apart from an extension school offered once every four years by the above-mentioned Seminary.

Methods

The methods used followed the classical developmental stages as follows: The support and acceptance of the Church Administration and the total ministerial body in a selected Conference was obtained for the concept of a program of continued education. A Planning committee was elected by the above-mentioned bodies to design and structure learning experiences that would meet the needs of the ministers as these became known. A climate conducive to learning was established. The designed learning experiences were implemented and evaluated. Following each seminar the design was modified and refined and each succeeding topic which was treated was that which was chosen by the participants. Three such seminars are reported in this paper.

Results

With each succeeding seminar the interest and participation increased while the degree of refinement and sophistication in the design and structure of the learning experiences was discernible. Evaluation instruments revealed learning and attitudinal shifts. Increased efficiency on the professional level and satisfaction and fulfillment on the personal level were attested to by the participants, while within the group of ministers as a whole a productive spirit of collegiality was manifested.

Conclusions

The results of the evaluations conducted indicate an on-going need for the continuance of this program. The effect of this pilot program was the revelation of needs among the ministers, the viability of the short intensive model as a method for meeting those needs, and the possibility of the proliferation of similar programs in neighboring Conferences of the Seventh-day Adventist Church. However the need for continual development and refinement of the programs is seen as essential.

Andrews University
Seventh-day Adventist Theological Seminary

SEMINARS FOR PROFESSIONAL IMPROVEMENT: A PILOT
PROJECT IN CONTINUING EDUCATION FOR MINISTERS

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Ernest Johnson Stevenson
June 1979

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IN CONTINUED EDUCATION FOR MINISTERS

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in partial fulfillment of the requirements
for the degree
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by
Ernest Johnson Stevenson

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PREFACE

This project evolved out of the experience of the writer while he attended the Seminary at Andrews University from December 1971 to July 1975. During the period when required course work for the Master of Divinity and, especially, for the Doctor of Ministry degree, was being fulfilled, the writer was filled with the desire to bring some of the learning experiences back to South Africa.

The idea began to take shape when he learned that the director of the Doctor of Ministry program at Andrews University was engaged in a pilot program of continuing education for ministers in a particular conference of the Seventh-day Adventist church. This work was watched with interest and the report of the proceedings was studied.

But more than any other single factor the greatest impetus to the development of the idea for this project came as a result of the writer's experience during the course work for the Doctor of Ministry degree. An altogether new approach to creating learning experiences and environments, the daily practice of the principles of adult education in structure, format and style was witnessed and experienced for the first time. Therefore, the writer decided that if such a program could be duplicated, with necessary adjustments, in his own conference, he had found the basis of a significant contribution.

Fortuitously the president of the writer's home conference was on the same campus reading for a Master's degree in church administration. The writer counseled with this administrative head and it was agreed that the idea for such a program should be submitted as a formal proposal for this project. The proposal was to introduce a program of continuing education that would deal with the major aspects of the professional ministry for the ministers of the Cape Conference of Seventh-day Adventists in South Africa. An important aspect of this project was the central involvement of the administration of the church not only in the motivation but also in the structuring and maintaining of the program.

When the terms "Administration" and "Conference" are used they indicate the local governing body of the Seventh-day Adventist church embracing a particular geographical area, often a state or province, within its sphere of authority. In the Seventh-day Adventist church organization the Conferences are bound together into Unions, and these Unions are again subordinate to Divisions, which in turn come under the world-wide organization's central control, the General Conference of Seventh-day Adventists. Thus the Conference, at the lowest level of the organization, has authority and control over a group of ministers which vary in number according to the numerical strength of the adherents within that geographical area and the number of congregations and organized groups of members which are served by the ministers. Conferences make autonomous decisions not only for the care of the churches within its sphere of authority but also care for and promote the interests of its pastors.

Thus the Administration of one Conference will not necessarily be identical with its neighbor. It is free within certain boundaries to innovate and structure a unique program with the single purpose of meeting its chosen goals in the most effective and efficient way.

Chapter four gives a description of the process by which this pilot program was integrated into the church organization. But it should be emphasized here that the president of the conference was established as the one responsible for the implementation of the project in the official sense since the project was incorporated as a bona fide part of the Conference program. This point is important for without this official backing this pilot project would never have materialized. More will be said regarding the relationship of this writer to the president in the initiation, planning, and implementation of the project in chapter seven. Gratitude is hereby expressed by the writer for the indispensable role Pastor Alfred E. Birch played in his official capacity as president of the Conference, and in his friendship and understanding of the writer's personal ambitions to make a significant contribution to the Seventh-day Adventist Church in South Africa.

The professional services of the writer's appointed reading committee are highly valued. Dr. Don Jacobsen, Dr. Robert Johnston, and Dr. Arnold Kurtz, although under pressure, gave willingly of their time and expertise.

Without any doubt the most constant human resource utilized in the many years of study which have culminated in the presentation

of this project report was derived from the writer's wife, Lynette Elizabeth, whose belief in her husband could not be deflected by adversities of every kind.

And to God whose protection, provision, and power was seen in numerous ways, a thankful heart and willing service is offered.

CHAPTER I

INTRODUCTION

This project was undertaken with the belief that the minister as a professional must continue to grow if he is to survive and continue to meet the needs of a society in flux. It is therefore incumbent upon members of the ministerial profession to deepen their insights and heighten their professional skills with valid, relevant, and specific knowledge wherever it may be obtained.¹ Furthermore it is held as a demonstrable fact that a group of ministers may commit themselves to a program of learning based on the principles of adult education and mutual ministry and may legitimately expect to obtain positive results relative to their profession in terms of improved insights, skills, and personal growth.

This project report records, relatively completely, the learning experiences of a group of ministers comprising the pastoral and administrative staff of the Cape Conference of Seventh-day Adventists in the Republic of South Africa.

During the years 1976, 1977, and 1978 this pilot project was conducted to determine the viability of a more generalized

¹G. R. Duntsan, The Sacred Ministry (London: S.P.C.K, 1970), p. 1.

program of continuing education for ministers. The unique feature of this project was not only that it was the first of its kind in the South African Union Conference of Seventh-day Adventists but that it was conducted without the prospect of academic credit and only with the possibility of personal, professional, and spiritual improvement.

Statement of the Problem

Like many of the world divisions of the Seventh-day Adventist church, the Trans-Africa Division operates on a stringent budget. Specifically, the South African Union Conference, which forms part of the Trans-Africa Division, lacks adequate funds; and consequently the number of available study bursaries is very limited. As a result there has been the necessity of prioritizing the distribution of these bursaries.¹ The problem is compounded by the high cost of travel to the United States and of maintaining an indigenous minister or teacher there for the duration of the study leave.

In South Africa there are well-established institutions of higher learning where advanced courses may be followed. However, when one considers advanced education for denominational employees, the natural choice falls on a university or seminary operated by that organization. This is particularly true regarding ministers who,

¹According to the most recent action taken by the Trans-Africa Division of SDAs: Bursary Guidelines and Updating sub-committee report, 2874/695/73, I(A-C), the following general system of priorities was adopted: "A. The training of personnel for our Union Medical and Educational institutions, B. The training of pastors and specialised personnel in field organizations such as treasury and school inspectorate systems, C. The upgrading of all our workers." The training of pastors takes a second place in the priority system now operating.

hopefully, would receive training in the distinctive doctrines of the church they are to serve. Not only does the Seventh-day Adventist church hold distinctive theological positions, but the organization and methodology is in many respects unique.

For the minister who is not fortunate enough to have a bursary awarded to him there are some study alternatives available. Mainly these are correspondence courses such as Aspire and Academy of Adventist Preachers Seminar, and courses offered by the University of South Africa. However, the process of studying alone is often discouraging and lessons are frequently abandoned. Motivation for learning and lack of relevancy of the content of the courses are the two main problems that have mitigated against the overall success of the correspondence method. Many of the courses offered are purely academic in nature and very few professional courses are available. When attitudes affecting behavior patterns need to be modified, it seems difficult to imagine this being accomplished very successfully through a correspondence course.

The only alternative with any measurable effect on the ministry in South Africa has been a system of field schools offered on a quadrennial basis by Andrews University. These extension schools require residency at a college for a period of six to eight weeks. Academic credit towards the Master of Divinity degree is given.

More will be said on this point later; but here it should be noted that South Africa needs a method which will provide advanced professional education with high continuity and immediacy factors and low disruptive and cost factors.

Need for This Project

A problem gaining rapid attention, particularly in western, developed countries, is the accelerating momentum of obsolescence of knowledge and skill in professional and technical fields. To close the yawning hiatus between theory and practice, indeed between theories and practices, is the task of professional continuing education programs now being offered in an increasing number of institutions of higher learning.

The reasoning behind these programs is more than simply to supply the needs of professionals who sense that some of the validity of their knowledge and skill has disappeared and consequently their ability to function in public practice is somewhat impaired. This by itself would be a worthy motive--mounting programs of this kind for maintaining pace with runaway developments within a profession is unavoidably important. But it is also seen as an opportunity to capture the immediacy of application of new knowledge. By this is meant that professional modification of behavior is undertaken at a time when it will probably be put to use immediately. These refresher courses are primarily non-credit and their objective is to help professionals to keep abreast of developments that directly affect their activities.

In a survey conducted in 1967-1968 in 2,336 North American institutions of higher learning, it was determined that 1,223 were engaged in adult education activities.¹ A total of 1,102, or

¹Florence Kemp, Non-Credit Activities in Institutions of Higher Education, 1967-1968 (Professional and Technological Refresher Courses), Washington, D.C.: U.S. Department of Health, Education, and Welfare, U.S. Government Printing Office, 1973.

47.2 percent, indicated that they offered non-credit courses. A comparison study of those of various occupations who registered for these courses is very revealing. Theological refresher courses drew 22,781 registrants, the tenth highest number in a study of thirty-eight different occupations. Professions which ranked higher were education with 285,672; law, 77,594; and nursing, 27,974. Lower on the scale were professions such as accounting, architecture, and public health.

However, when the ranking of registrants is done according to the public versus private schools, theology courses move from twenty-fourth place in public schools to third place in private schools, below education and medicine alone. This interesting fact is accounted for by the predominance of theological courses in leading private schools in North America. In fact there were a total of ninety-six institutions offering refresher courses in North America in 1968.

This very brief overview of continuing education activity in the United States serves to bring into view the growing concern and serious endeavors to meet the changing needs of the professional today. Comparable statistics in South Africa are not available at this time. However, it is reasonable to suppose that remedial steps are being taken and that the need and, perhaps, the demand for refresher courses outstrips the supply. Certainly within the Seventh-day Adventist church organization there has been no program of any significance offered on a continuous basis. The only attempt in this direction has been the quadrennial extension-school system

offered by Andrews University. Unfortunately this arrangement has two inherent weaknesses: (1) the schools come in an infrequent cycle so that the accumulative impact is not discernible; and (2) the schools are in a sense an "imported product" and have, until the present, drawn considerable resistance. This last point will be discussed more fully later. Here it should be noted that this project is a serious attempt to eliminate these two defects (1) by increasing the frequency of refresher courses offered, and (2) by offering an indigenous program with which the participants could identify. Indeed, the project goes further in an attempt to generate and bring into focus a need for continual professional improvement.

Purpose of the Project

This study was undertaken as a pilot project to test the viability of an in-service training program for ministers. Basically the idea was to involve all the ministers within a single conference in a study program which would bring them together for a period for three to four days at regular intervals two to three times per year. The main goal of these periodic meetings was professional improvement, although spiritual aspects were not to be ignored.

It was postulated that if a genuine spirit of brotherhood based on mutual trust and ministry could be generated and sustained, an environment of growth would have been created. In this atmosphere a program of study and learning would be more likely to succeed and would have meaningful results. If this program actually

proved to be successful it could be introduced into neighboring conferences of the South African Union of Seventh-day Adventist Conferences.

A secondary objective was the hope that a model would be provided which the participants could use in training the laity in their pastorates. This would be a by-product of the project and not an integral part of it. Thus it was anticipated that with reasonable adaptation the participants could transplant the program, using the same teaching-learning dynamics, into their churches for the purpose of training laymen to perform various ministerial skills. The rationale for this may be found in chapter II. This idea has been tested by Clinton Shankel.¹

Limitations

This project is a pilot program and therefore cannot make any claims to being either exhaustive or definitive. Instead it represents a growth experience along the path of discovery.

What it does claim is a degree of uniqueness in the history of the Seventh-day Adventist church, since such a program has never been attempted in South Africa. As such it provides only a starting point, a base line for further development. The limited number of seminars reported in this paper do not, in the opinion of the writer, provide a broad enough base for generalized conclusions regarding the value for this program in any conference other than that in which they were conducted, the Cape Conference of SDAs. But the

¹Clinton Shankel, "Field Test of an Institutional Program for Local Church Elders" (D.Min project report, Andrews University).

writer hastens to add that optimism for its broader use, at least in principle, in neighboring conferences is unlimited.

Another limitation was the number of seminars which were conducted and reported for the purposes of this project. It was decided that three major areas of emphasis in the minister's professional practice would be dealt with consecutively.

The level of theoretical input would also be limited to an equalizing strategy because of the fairly wide disparity of both academic and experiential backgrounds among the participants. These two factors will receive analytical treatment in a later section dealing with the participants.

Problems in the Project

There are certain problems inherent in a project of this nature which have to be taken into account. The most important of these are listed below. Exactly how the problems were met and which solutions were tested will be the substance of later sections of this report.

1. Duration: The time factor is one which immediately comes to mind when a learning experience is planned since it has a governing effect on the acquisition of knowledge. The question may be asked: How much learning could conceivably take place and what degree of permanence would this learning enjoy when a period of only three or four days per workshop per semester is available? On the other hand when the intensive model is used, what is the optimum length of time advisable before productivity begins to fall? (This factor probably varies according to the qualities of the group.)

2. Motivation: A second problem is that of motivation.

This factor will be treated separately on page 47. But here it must suffice to note that no academic credit was offered for performance in the program of study. Some may doubt that a reward-oriented society could be motivated to any measurable degree of learning without the prospect of reward or credit.

3. Content: The choice of subject matter was a problem of considerable proportions. It was realized that taking the first two problems into account, the content would have to be both relevant and manageable within the time limits. In fact, the very survival of the program depended upon the choices made in the first three workshops. The selection of topics would necessarily have to be made by the participants in order to maximize the "owning" process. However, the topics would also have to be aligned with the conference needs as perceived by the administration. Thus a fine balance would have to be maintained between individual and corporate needs. Added to this was the fact that some participants had recently graduated from college where an exposure to theory was out of balance with practical application. On the other hand, some participants had a rich experience in a variety of ministerial situations but were probably completely out of touch with recent developments in the profession. Therefore content balance between theory and pragmatics would have to be closely regulated. More will be said on the educational backgrounds of the ministers in a later section.

4. Resources: In this pilot project it was considered an interesting challenge to utilize and integrate the human, academic, and experiential resources inherent within the Conference staff. This immediately raised the whole question of authority, along with related confidence and acceptance factors regarding the material to be handled, the facilitators and leaders from among the colleague group, and the consultants and resource persons from outside the group.

5. Geography: The logistical problem of drawing all the ministers in the conference from their responsibilities to one spot normally arises for every workers' meeting. Workers' meetings are held periodically to coordinate Conference programs and strategies). The twenty-three ministers of the Cape Conference are distributed over an area more than twice the size of Michigan. Thus, without the consent and cooperation of the executive committee, this program would not have materialized. In addition, the time, money, and the disruption of the overall conference program would have to be offset by discernible improvements in ministerial performance in order to secure the survival of the program beyond the first session.

6. Objectivity: In harmony with the stated goal of creating a learning experience shorn of academic pressure and competition but accepting that learning ought to be measurable, the problem was to devise a means of determining attitudinal changes and/or the acquisition of knowledge, insights, or skill without simultaneously generating resistance through threat. It was

recognized from the start that in an action research model such as was adopted for this project, objective, measurable results could not ultimately be reasonably expected. Evaluation would therefore depend on the degree of refinement and development which could be achieved within the shortest period of time.

7. Continuity: Taking the foregoing logistical limitations into account and yet desiring to preserve cohesion and unity, the project author realized that a frequency of twice each year would be the lowest number of workshops which could be held without weakening the longitudinal goals of the program. Yet the problem of maintaining the level of interest and, within a relatively short period of time, significantly raising the level of professional performance remaining.

In the chapters that follow the reader is invited to consider first of all certain personal and professional problems faced by the minister in his search for identity. Thereafter a brief review of some theoretical considerations which pertain to the education of men for ministry will be presented as a backgrop against which the project will be described and evaluated. The development of the project is presented in chapter IV which is followed by the description of three separate seminars. Finally, an evaluation and projection of past and future outcomes is attempted.

CHAPTER II

PERSPECTIVES ON MINISTRY

In this chapter a review of some of the current literature on the ministry will be presented. The purpose here is to provide a philosophical and Biblical rationale for the program described in this project report. This chapter is organized according to the following outline and will deal with these selected issues facing the ministry at the present time:

- A. The Ministry in Crisis
- B. The Ministry as a Profession
- C. The Ministry Appointed
- D. The Minister as a Person
- E. Toward an Alternative

The Ministry in Crisis

Among many denominations and in most parts of the world where Christianity exists today a crisis for the ministry is plaguing the church. This crisis is being regarded by ecclesiologists as a crisis of identity for the ministry as a profession, the causes for which are complex and multifaceted. This crisis exists also in South Africa. There the acceptability of the ministry of small denominations is of an even more damaging low estimate because of the dominance of what amounts to the state

church. Where a single church organization dominates the religious scene to the extent that all other church organizations take an increasingly inferior position in relationship to their numerical strength, the consequences for the smallest churches are severe. Ultimately their theology becomes suspect, not being the 'official' position, and subsequently the training of their ministry and the ministers themselves are denigrated to the lowest rungs of credibility. This situation is almost irretrievably entrenched when the state church is also an integral part of the national identity and culture.

When one talks of an identity crisis in connection with the ministry it should be used as originally suggested by Erik Erikson in his study of adolescent boys disturbed by the discrepancies between their internal self-concepts and the external personality expectations of society.¹ Likewise the ministry is being assailed by an internal-external role conflict. Ministers are caught "between the person they understand themselves to be and the role they feel required to play."² It is extremely likely, particularly for the minister, that he will soon find himself at odds with the congregation he serves because he has developed beyond his original convictions of reality to a point which the congregation is unable or unwilling to reach.³

¹Robert C. Worley, A Gathering of Strangers (Philadelphia: The Westminster Press, 1976), pp. 18ff.

²Donald P. Smith, Clergy in the Cross-fire (Philadelphia: The Westminster Press, 1974), p. 45.

³Ibid.

Seward Hiltner would prefer the word "ferment" to describe the situation because of two semantically attached implications: ". . . first, that the stage of agitation may be both necessary and anxiety-inducing and second, that the result may be very good if the commotion is stopped in time." Thus the present crisis represents an opportunity for the development of a superior product; fruitful and meaningful changes may be made if they are done in time. But the question is also one of direction and methodology.

Much has been written in an attempt to at first analyze and then generalize the ingredients of this crisis in order to determine the appropriate means to halt the fermentation process at the right time. These studies are of crucial importance for as in the fermentation process, there is an alarmingly high attrition rate in the ministry, not only in the major Protestant divisions but also the Catholic branch of the Christian church today. One important question being asked is: Exactly how many of the ministers who leave the ministry represent a failure of the men to meet the demands of the ministry as a profession or vocation and to what extent is it the failure of the ministry to meet the man? What are the demands or requirements of the ministry as such?

Confusion on this level represents at least part of the problem. Donald P. Smith devotes considerable space in his book¹ in analyzing the findings of the classic study conducted by Samuel

¹Ibid., p. 49.

Blizzard¹ on this very problem. He notes that there is evidence to support the fact that there are significant "denominational differences in the role priorities as seen by the clergy."² The minister finds himself "caught in the crossfire between the intellectual activity and pastoral work that he wants to do and the administrative and organizational work that he must do."³ Thus he is ready to postulate "that conflicts will emerge in the pastorate to the extent that the minister's self-image has been shaped in relation to an unrealistic image of the role demands of the clergyman."⁴

Speaking to the crucial issue of role demands, C. R. Smith stated categorically that the expectations of clients and the expectations of professionals in the ministry were not congruent.⁵ In this study the role definition described by the laity differed remarkably from that offered by the clergy. The following list deals with the public image of the minister according to community expectations:

1. Age--40 to 49 years
2. Seminary graduate
3. Conservative in dress

¹See Samuel Blizzard, "The Protestant Parish Minister's Integrating Roles," Religious Education, July-August 1958), pp. 374-380; Ibid., "The Minister's Dilemma," The Christian Century, April 25, 1956, p. 508; Ibid., "The Parish Minister's Self-Image of His Master Role," Pastoral Psychology, December 1958, p. 26.

²D. P. Smith, p. 49. ³Ibid., p. 50. ⁴Ibid., p. 51.

⁵Charles R. Smith, Sociological Studies of an Occupation: The Ministry (Roswell, New Mexico: Hall-Poorbaugh, Inc., 1974), pp. 22-29.

4. Experienced
5. Theologically conservative
6. Should encourage the use of a formal title
7. Sympathetic toward the problems of the local community
8. Personal piety and moral conduct should be superior to that of the ordinary Christian

There were some specific preferences regarding his role in the church:

1. Pastoral calls should be a friendly chat
2. He should be a pastor-counselor rather than a preacher, teacher, parish promoter or administrator--order of preference
3. He should be a shepherd rather than an evangelist, priest, servant or prophet--in that order of preference
4. He should be concerned with social problems
5. His word should carry no more weight than that of an ordinary church member in church-related matters
6. He should be more like an example than a reconciler, coach, director, innovator, or manager--in that order.

In the ranking of these two sets of criteria the laity differed from the clergy statistically. "The means of the two categories are significantly different at the .0001 probability level in both cases,"¹ which reveals that the ministers are generally more professional in their interpretation of the ministry than their parishioners. They are also more functionalist. But he warns that while the differences are in fact ". . . very small there is an

¹C. R. Smith, p. 26.

extremely wide range of overlap in the scores. . . ."¹ This seems to reveal to some extent the confusion and ambivalence of understanding of the minister's role in the church. Both the clergy and the laity showed a higher mean score in the areas of professionalism and functionalism than theoretical expectations would seem to indicate. Smith concludes by saying that the "overall differences do not seem large enough to serve as a basis for explaining the tensions we observe in churches."² But what was of interest appeared in connection with the perceived purpose of the church where the clergy differed from the laity, the former being more change-oriented in relation to society while the latter favored the introverted "feeling religion" concept. Smith suggests that here may be the activating force in the formation of the different role concepts. This hypothesis was not tested by this study. It is supposed by this writer that considerable variation as well as correlation of results may be expected as such a test is conducted from culture to culture and, perhaps, from denomination to denomination within the Christian church.

However this may be, the realities of pastoral responsibilities, the facts of life, and the conditions and needs that arise in each individual congregation tend to predicate the shape of ministry more than the man shapes the ministry. As Smith points out:

Evidence from other studies, however, indicates that the realistic demands of parish life often require pastors to

¹C. R. Smith, p. 27.

²Ibid.

spend time and effort in administration and promotion no matter how highly significant they may regard other roles to be.¹

It is probably true then in the light of these factors that the secular world also has an influence, but that it cannot be blamed entirely for the present crisis in the church. ". . . We in the church are responsible for our own creations. . . . Few persons, apparently, understand the processes of institutions, and the power they exert on persons."² Worley then makes a plea for the problem to be viewed institutionally rather than individualistically; that the institutional attributes of climate, goals, character, priorities, values, structure, and processes be added to the compound which has precipitated the present crisis. Thus the ferment or crisis in the ministry of the church may be described in terms of changing values and priorities set in a tripartite construct consisting of the ministry, the laity, and the institutional church.

But the answer should not be sought in the direction some have rashly suggested in proclaiming the death of the church. There will always be something like a church for the work of the ministry takes place in "a sustained community of accountability and discipline."³ Iconoclastic outbursts notwithstanding, the constituents of laity, ministry, and institution cannot be separated

¹C. R. Smith, p. 34.

²Robert C. Worley, A Gathering of Strangers (Philadelphia: The Westminster Press, 1976), p. 20.

³R. J. Neuhaus, "Freedom for Ministry," Refocussing Foundations for Ministry, John W. Stettner, ed. (Boston: Boston University School of Theology, 1976).

without the disappearance of the whole. Reformation, reorganization, and regeneration may be indicated as a solution but to declare the church dead is to ignore the ultimate triumph of God's church revealed in the last book of the Bible.

But the present crisis is also a personal dilemma in which the minister is engaged in a seemingly endless search for personal identity, validity of his function in the church, integrity of purpose, and relevancy in his service to a disillusioned laity. Because some conclude that such a search is fruitless and change professional steeds in midstream, they are labeled with "failure" or "loss of commitment" in their dossiers.

Talking to the core of the problem, according to his view, Charles Prestwood uses the term "battle fatigue"¹ to describe the cause of the hopelessness, despair, and futility experienced by many ministers. Under this metaphor he brings together a number of tension-producing elements common to the life of the minister:

1. Interpersonal stress
2. Guilt accumulation
3. Financial Stress due to low salaries considered appropriate to the profession
4. Absence and impossibility of real vacations

Concurring with these sentiments Charles W. Stewart² admits that "ministers are vulnerable to work-stress and need pastoral care and

¹Charles Prestwood, A New Breed of Clergy (Grand Rapids: William B. Eerdmans, 1976), p. 46.

²Charles W. Stewart, Person and Profession (Nashville: Abingdon Press, 1974), p. 16.

counseling as much as laymen do." Perhaps it is true that the new climate ". . . requires that the churches separately or together, provide 'vocational counseling' service for ministers of a kind that the past has not known."¹ But the form and method of this prescription still needs specification and it is not enough to ask, who is the pastor's pastor? It is recognized that although the pastor is almost constantly in a supportive role for parishioners who are in depression and despair, there is often no one for him to lean on when he reaches the breaking point.² It is the contention of this paper that a meaningful approach to this need may be found in a continuing education program that has mutual ministry as one of its essential ingredients.

There can be no doubt that what is needed also is a way of understanding the life of the church in a stage of rapid transition when all the roles, values, and, ultimately, expectations and job descriptions are under scrutiny by both laity and clergy. This, suggests Worley, is of fundamental importance, "without which it is impossible to engage in ministry where faith commitments lead. . . ." He concludes with a trenchant definition of ministry in the light of the present crisis:

Ministry . . . is lay persons and ministers together getting hold of the church (and themselves in the process) and transforming it to embody Christian faith, and, thereby, to create those identity forming processes in which persons grow in love, justice, beneficence, dignity and freedom.³

¹ Stewart Hiltner, Ferment in the Ministry (Nashville: Abingdon Press, 1969), p. 18.

² Stewart, p. 14.

³ Worley, p. 21.

That this environment is conspicuous by its absence in many congregations and ministers' fraternals is to be regretted but should also serve as a cue to finding a solution. For the purpose of this paper one factor will be isolated. It is contended that a major cause of the rising discontent and disaffection in the ministry is that the identity of the ministry as a profession is being called into question to the extent that theorists even question the need for a paid, full-time ministry. This problem will be addressed on the philosophical and theological levels in order to provide a reasonable base for a proposed solution.

Is the Ministry a Profession?

In the light of the recent review of the criteria by which a profession is defined, this question assumes an unusual importance. If, for example, the ministry were some ordinary form of employment, then, as is customary, the parameters, standards, and general job-description would remain the province of the employers alone. In that case it would be a simple matter of the minister obeying detailed instructions. Consequently his zeal and enthusiasm would be directly related to the level of remuneration, working conditions, and security and only tenuously related to the more abstract rewards. What is a profession? One attempt at definition has been formulated by James D. Glasse:

1. A professional is an educated man, master of some body of knowledge.
2. He is an expert man, master of some specific cluster of skills.

3. He is an institutional man, relating himself to society and rendering his service through a historical social institution.
4. He is a responsible man who professes to be able to act competently in situations which require his services.
5. He is a dedicated man.¹

Agreeing in principle with this definition of the professional person, R. K. Merton narrows it further:

. . . first, the value placed upon knowledge and the intellect: knowing. Second, the value placed upon technical skill and trained capacity: doing. And, third, the value placed upon putting the conjoint knowledge and skill to work in the service of others.²

Commenting further and applying this elaborated definition to the ministry, G. R. Dunstan circumscribes knowledge as the knowledge of God which pervades and transcends the well-known theological skills: liturgical, pastoral, social, and domestic--in short, that a minister's province is a special one, special because it is done in God's name. Both Glasse and Dunstan are right in admitting the ministry to the ranks of the professions on these grounds, but then Dunstan goes one step further in setting the ministry apart from other professions on theological grounds. The speciality of the ministry is defined in terms of belief. We live in an age which demands that ". . . issues be dealt with professionally, i.e., one dare profess only that which he accurately knows and believes."³

¹James D. Glasse, Profession: Minister (Nashville: Abingdon Press, 1968), p. 38.

²R. K. Merton, quoted by G. R. Dunstan, The Sacred Ministry (London: S.P.C.K. Publishers, 1970), p. 2.

³Loren Halvorsen, in The Continuing Quest, James B. Hofrenning, ed. (Minneapolis: Augsburg Publishing House, 1970), p. 137.

On the temporal level there are some things that the minister may know and believe about himself as a professional which would tend to build self-confidence. In the following table Glasse compares four prominent professions:

THE PROFESSIONAL PERSPECTIVE

<i>Professional =</i>	<i>Educated +</i>	<i>Expert +</i>	<i>Institutional +</i>	<i>Responsible +</i>	<i>Dedicated</i>
NAME OF PROFESSIONAL	BODY OF KNOWLEDGE	CLUSTER OF SKILLS	STANDARD OR ETHICS	INSTITUTION IN SOCIETY	VALUE OR PURPOSE
Doctor	Medicine	Medicine	Oath	Hospital	Health
Lawyer	Law	Law	Canon	Court	Justice
Teacher	Education	Teaching	Certification	School	Learning
Clergyman	Divinity	Ministry	Vows	Church	Love of God and Neighbor ¹

It is the belief of the author that in order to function effectively as a professional there are few things more important than knowing who one is and the place one occupies in society. But the danger of emphasizing professionalism for its own sake is pointless; as Glasse puts it:

One of the potential dangers of stressing the professional character of the Protestant ministry is the possibility of appearing to advocate a kind of professionalism which builds higher the wall that divides the clergy from the laity.²

Certainly, of all things, the minister who has a clear concept of his Biblical and theological place in the church cannot afford to allow any wall of separation to exist between the pulpit and pew. Fortunately, there is an antidote for this dangerous sickness

¹ Glasse, p. 40.

² Ibid., p. 78.

provided on the spiritual level, and it is here that the ministry takes leave of the other professions.

For example, the medical doctor applies the arts and substances of modern medicine because he has an implicit belief in the potency and effectiveness of those procedures and preparations. The minister is not a minister because of his belief in the practices and procedures of the ministry alone but because of his primary belief in a Divine Person and the inescapable demand God has placed upon his life. Therefore, another element must be added to the definition of knowing, doing, helping, and believing, and that is, "being." Knowledge of God has pervaded the person of the minister, not merely as the skills and knowledge of medicine pervades the doctor but to the extent that the professional minister is a certain kind of person. This is not to say that the minister is necessarily a super Christian having reached spiritual heights unattainable by the doctor, for example; but that his life-orientation is theocentric and that his life is inseparable from his profession.

For this reason when considering the rationale for ministry and a continuing education program for the ministry, one must also direct his attention to the theological motivations. This aspect will be reviewed briefly in the next section. Here, in summary, it should be possible to affirm that the "ministry is not just a profession, but it is a profession."¹

¹ Glasse, p. 76.

The Ministry As a Theological Imperative

One cannot consider the person, position, and function of the minister in isolation from the concept of the church as a whole. For this reason the search for meaning in the ministry must begin with the founding of the church as described in history and the Biblical record. This will be reviewed briefly.

The apostle Paul, in writing to the Corinthian Christians,¹ spoke of the church as the body of Christ, consisting of various parts which were mutually dependent upon each other. The birth, life, ministry, death, and resurrection of Jesus Christ led directly to the formation of a community of believers. During His lifetime on earth Jesus had announced His intention of building His church on the nucleus of His followers.² The church to be thus formed would be identified by its relationship to Him. It would be a functional extension of Himself in that through this body His work would continue to its fore-ordained conclusion. The purpose of the church was and is to continue the work of reconciliation.

God did not cease to act after the ascension but, rather, ushered into existence the age of the church which was identified, commissioned, and empowered by the Pentecost experience. From that time forward the church may be spoken of as the fellowship of the Holy Spirit, or the communion of the Holy Ghost.³ The word Koinonia, used in these references, means just that: fellowship, sharing, participation, and community. More will be said on the significance

¹1 Cor 12:27.

²Matt 16:18.

³II Cor 13:14.

of the word in a later section. But here it should be noted that "the church is but the result of the coming of God's kingdom into the world by the mission of Jesus Christ."¹ It is the advance of the kingdom of God in the world that creates the church, and the work of the church advances the Kingdom of God. Thus the church is distinct from the Kingdom of God.

It remains for the individual to define and formulate his concept of what church is. Several definitions could be given and each one would probably state the same truth with minor variations. The truth is that the church is that body of people who have been reconciled to God and their fellow men in Jesus Christ. They have, in other terms, experienced God's reign and the kingdom of God and have entered into the joy of its blessings. "There can be no kingdom without a church, and there can be no Church without God's kingdom."² These assertions should be tested by the evidence available. The source of information regarding the church is confined almost exclusively to the Pauline writings and the book of Acts.

A review of these statements makes it seem clear that Paul was influenced by the Old Testament use of the word Ekklesia, the people of God.³ This means that he doubtless regarded the New

¹H. D. Wentland, The Kingdom of God and History, H. G. Wood, ed., p. 188. Cited in G. E. Ladd, A Theology of the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1974), p. 113.

²Ladd, pp. 117-119.

³The word ekklesia occurs about 100 times in the LXX, where it is a wholly secular term meaning, "assembly" whether in the sense of an assembling or those assembled. For example: Dt 9:10; 18:16--the day of the assembling and secondly: 1 Kings 8:65--a great

Testament body as a continuation of that which God had established in the Old Testament. But in the majority of the instances where the apostle uses this word, he uses it to mean a gathering of the believers in a place of worship or the totality of believers in one geographic spot, such as Laodicea (Col 4:16) or Judea (Gal 1:22). Clearly the church is not conceived of numerically but organically.

. . . Each congregation functions in its community as the universal church functions in the world as a whole, and that the local congregation is no isolated group but stands in a state of solidarity with the church as a whole.

This body, incorporated under its head Jesus Christ, lives a concerted and unique life not for its own sake but in fulfillment of God's holy purpose--the reconciliation of people to God. This is the validation for the existence of the church. It is manifestly God's will that all men be saved and to this end He has commissioned His Church. The work of reconciliation is the badge of identity for the communion or fellowship of the saints and in this both the ordinary membership and the leadership of the church stand on common ground. For this reason the artificial distinction between the "clergy" and the "laity," still with the church from the monastic period of the Middle Ages, may safely be abandoned.

assembly. The real point here is: who assembles, or who constitutes the assembly. Only the addition of kuriou makes it plain that the ekkleesia is the people or congregation of God: (Dt 23:2ff.; 1 Chr 28:8; Neh 13:1; Mic 2:5). But in many cases there is no addition since the context makes it plain that the ekkleesia is the community of God. These instances are so common in 1 and 2 Chr and in the Psalms that we might almost speak of a technical term. In any case, the addition, "of God" is either explicit or implicit.

For a fuller discussion refer to: Gerhard Kittel, Theological Dictionary of the New Testament, Vol. III (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965), pp. 502-527.

The origin of the word laity is taken from the word laos, meaning people. In the New Testament the word is applied to the members of the church as the people of God. But again it also has its roots in the Old Testament where the nation of Israel is the covenanted people of God. The record is clear that God chose and formed Israel into an integrated body not only for privilege but primarily for service. Its special function was to bring the knowledge of Yahweh to the Gentile nations.¹ The appointed task of Israel was written into the covenant of Sinai. However this prophetic expectation was not fulfilled until the coming of the Messiah, and His church was then invested with the responsibility originally placed upon ancient Israel. The people of God are people of mission, a light to the Gentiles, a new royal priesthood.²

The word clergy came to the English language via the Latin clericus and from the Greek kleros and its adjectival form, klerikos. It is interesting to note that the children of Israel are referred to as Yahweh's Kleros. This is consistent with the word's primary meaning: one's lot or portion. The connotation of ownership and responsibility applied to the New Testament church, as it was in the Old, indicates the fact that God regards the church as His personal possession, brought into being for His own purpose. This same concept was attached to the leaders of Israel who stood in the place of God and exercised an authority function in His behalf.

¹Exod 19:4-6.

²1 Pet 2:9.

The priests and the Levites shall have no part nor inheritance with Israel: They shall eat the offerings of the Lord made by fire and His inheritance.

Therefore shall they have no inheritance, among their brethren: the Lord is their inheritance, as He hath said unto them.¹

The sharing duality of the relationship is unmistakable here where the word Kleros is translated "inheritance." In terms of the ancient covenant elements this interdependence is not strange. The work of the priests was of such a special nature that they were to be an example to the rest of the nation as far as complete dependence upon God was concerned. But the idea of separateness was gradually exaggerated until a new social class possessing enormous political power emerged.

But one must remember that ideally the church has one ministry which is the ministry of Christ. When the word Klerikos is used it always refers to the totality of God's children. Therefore the direction to move is towards a more unified concept of the ministry. This calls for a clear differentiation of the varieties of ministry that make up the one.² Likewise it has been shown that the word laos is also used in the total sense. According to the Petrine statement³ the whole church is to live a life of holy acts, engage in the reconciliatory work. Notice the careful thought of the Ephesian letter where the various gifts are

¹ Deut 18:1, 2.

² Donald R. Pichaske, Foundations for Educational Ministry, Richard C. Evenson, ed., Yearbooks in Christian Education, Vol. III (Philadelphia: Fortress Press), pp. 34ff.

³ 1 Pet 2:9.

discussed; they are all given for "the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph 4:12). The priority of God's action is clearly stated here and this rules out the possibility of those who do God's will differing religiously from the rest of the church. But if it is accepted that the ministry is the work of the whole church, each ministering to the other that gift given by God, what is the function of the ordained ministry?

Ordination is the recognition of the specialized gifts apparent in the lives of certain members of the church. This setting apart by the church of certain of its members for special tasks and leadership is correct, for it is the church that delegates its mission. In the verses of Ephesians already referred to (4:11-13) where the particular gifts are listed, five categories are found in a certain order: apostles, prophets, evangelists, pastors, teachers. It is not necessary to see these in a descending order of importance.¹ Because the last two groups are not united by the conjunction Kai, it could be deduced that Paul saw these two functions going together in the church. Perhaps it is true that no pastor is complete without teaching skills in his quiver. Evangelists, on the other hand, are preachers who carry on the missionary task of the church, but without

¹In another reference (1 Cor 14:28ff.) teaching is mentioned as second to apostles and prophets among the gifts of the Spirit. The inconsistency of sequencing rules out definite levels of importance. With the exception of Apostolos which is consistently first.

the authority of the apostles. The term denotes function rather than office.¹

Yet another category of the gift of the Spirit was kubernaseis, translated as governings but meaning more literally steersman or helmsman. This is the work of administration and leadership in the churches, directing the order and life of the church (1 Cor 12:28). It is interesting that this task is also included among the minister's tasks both specifically by scriptural designation and by practice. It is, however, in the pastoral letters that the specified duties of the minister are recorded. Three functions are enumerated in 1 Tim 5:17-22. The elders or presbyters are admonished to rule, preach, and teach. This coincides well with Paul's injunctions to the Ephesian elders to shepherd the flock, oversee it, and feed it.² Could it be that Paul had in mind that dramatic moment of Divine pity when Jesus ". . . was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."³

At this point a series of summary statements should be made to draw the important points together:

1. When Christ speaks about the response of the church He undoubtedly means a total response of service by the total church. The quality of the response is illustrated by the disciples who left their nets to follow Him.

¹G. Friedrich, Theological Dictionary of the New Testament, 3:737.

²Acts 20:28.

³Matt 9:36.

2. The people of God individually and collectively are called an Holy Priesthood, the church, the body of Christ. Their status is purely relational, to God and to their fellowmen.

3. The unified concept of the church calls for a differentiation of the roles needed to make the church truly functional.

4. The significance of an ordained ministry is not destroyed but placed in relief against a totally active church. "Any kind of ministry must, however, be organized so that leadership is always needed."¹

5. The role of the minister is not only relational in the same sense as it is for every member of God's church, but also representative. The minister displays something of the total response demanded by Christ of His disciples.

Christ's ministry must certainly stand as the touchstone for all attempts to define the true ministry in role and relationship. His work was vertical and representative--standing before God for man--and horizontal--extending throughout the church. True Christian leadership is characterized by service, even slavery. It is not the sometimes predominant practice of "Lordship" which is being attacked from all sides but which is dying painfully and slowly. J. R. W. Stott is in the forefront of the assault when he says, ". . . this autocratic clericalism is destructive to the church, defiant to the Holy Spirit and disobedient to Christ."²

¹Hiltner, p. 35.

²J. R. W. Stott, One People (Downers Grove, Illinois: Inter-
 varsity Press, 1971), p. 33.

The true role of the minister who seeks to faithfully acquit himself of his commission is that of enabling the members of the church community to grasp firmly the concept of true discipleship and pursue it more purposefully.¹

But if the concept of enabling is closely examined, being in essence that which distinguishes the pastoral ministry from the other ministries in the church, it becomes apparent that it is basically a teaching ministry.² The minister must be "apt to teach." The words teaching and equipping (as found in Eph 4:11-14) seem to be valid synonyms for enabling. This is the great purpose of the ministry among ordained persons in the church--to lead men through education into spiritual maturity and activity for Christ;³ not to encourage passivity, inertia, or ignorance. In this way the pastor's role is that of involving "the whole church in his particular activity . . . ideally the whole church should be caring and proclaiming, worshipping and reconciling."⁴ And when the minister performs various tasks such as visiting, counseling, praying, and preaching, he does so as "an agent and representative of the whole church and the Lord of the church."⁵

The special province of the pastoral minister is, furthermore, the knowledge of God which leads inexorably to a knowledge of the condition of mankind and the worlds man makes for himself.

¹See A. A. K. Graham, quoted in The Sacred Ministry, G. R. Dunstan, ed. (London: S.P.C.K., 1970), p. 51.

²1 Tim 3:2; 2 Tim 2:24; Eph 4:11-12.

³Stott, p. 46.

³Graham, pp. 51, 52.

⁴Ibid.

The church must have well-informed, knowledgeable pastors who may interpret to it with accurate insight the nature of the world's needs so that the church may confidently and competently act in the world, love it, and take responsibility for it. This knowing by experience, or "being" a set-aside person, is an indispensable part of the pastoral minister as a professional, for without it he would have nothing distinctive to offer. Equally important is the corollary of being what he believes or, as theologians have proposed recently, doing or practicing theology. By this is meant the process of finding the methods of thinking and knowing that will enable the minister to act consistently with his beliefs.

Attention must be given here to the minister as a person, an individual member of the community of faith, with a special task and burden.

The Minister As a Person

It has already been noted that the crisis in which the minister finds himself is a crisis of identity. As such the problem is more than simply a concern for status and recognition in the professional world. It is also a desire for competence that will have status and respect as a result. By comparison it has been shown that the minister's desire for competence is a bid for self confidence; something which is not so for the physician, for example. Like other major professions, such as the educator or lawyer, the medical doctor's place in society has traditionally never been questioned. It is seen as essential. It has also been pointed

out that the minister must take into account an extra dimension inherent in his calling or profession. The minister's person is not separable from his professional integrity. James Gustafson clearly states:

But in the ministry what a man believes and trusts in as the basis of his own personal coherence and integrity is also part of his public and professional selfhood.¹

Mark Rouch adds another dimension when he says:

I believe . . . that only to the degree that we achieve personhood can we achieve authentic proficiency or competence in any particular function of life. Thus, I place competence as a person first among those required for ministry. It is the soil in which all other competence grows.²

Because the minister must therefore win a place for himself in both the congregation and society in his professional capacity and on the personal level it is doubly important that the minister be a person of a certain quality. Without this acceptance it is very likely that the minister could be operating ineffectively--lamed by the lack of understanding, respect, and credibility--while possessing many skills and competencies. Add to this the fact that in many church organizations the minister is a transient who has to repeatedly establish himself in new social and church contexts. Is it any wonder that the self-confidence and self-concept of the minister suffers traumas which lead to the abandonment of the often unbearable role?

There has been much discussion regarding the appropriate

¹James M. Gustafson, Theological Education (Dayton, Ohio: American Association of Theological Schools, 1969), p. 167.

²Mark Rouch, Competent Ministry (Nashville, Tenn.: Abingdon Press, 1974), p. 43.

role of the minister. But the point being suggested here is that a minister must be more than a role-player or he will not long be a minister. No man can sustain a detached indifferentism, relying purely on professional efficiency, and remain a credible minister for the church. On the contrary, the minister begins his service to the church and community by being a certain kind of person.

What are the qualities that will most certainly be found in the ideal minister? A study of the life of Christ the Eternal Example will provide for all those who feel the divine call to pastoral service for the church, the summation of all the qualities needed. The incomplete list below affirms that the Shepherd of the church uses under-shepherds who are less than the ideal.

1. The minister will be a devout man. With a sense of need sharpened by close contact with the Ideal, he will be frequently found drawing strength and wisdom from God, as did Christ in His earthly ministry. As a result it will be as obvious to the community of faith that he (the minister) has been in God's presence as it was when Moses came down out of Mount Sinai.

2. The minister will be a loving man, able to generate love but never actually expecting to be loved in return. Being such a person he will be qualified to restore broken relationships. His entire influence will be modified by the quality of love.

3. The minister will be an honest man; true to God, true to himself, and blameless in his dealings with his fellowman. He will be of unalloyed loyalty to the truth of God as revealed in the

Bible, able to present it without temporizing, apologizing or desiring applause. He will not ask his congregation to do anything he has not personally accepted for his own life. He will righteously guard confidences.

4. The minister will be a compassionate person who knows how to empathize and does not fear involvement in the plight of people in distress nor the possibility of personal loss as a result. While he condemns wrong he will nevertheless be mourning the frailty of humanity and the apparent impotence of his efforts to bring about change.

5. The minister will be refined and sensitive. By a genuine interest in the finest of man's endeavours his own life will be a living testimony of the result of thinking on those things of good report, full of virtue, and praise-worthy. A cultivated sensitivity will make him capable of dealing effectively in the realm of aesthetics, the pathway to the depths of personality, since deep calleth unto deep. Understanding will be one of his virtues.

This list could easily be extended but must remain a growing discovery in personhood for the individual minister as the life of Christ unfolds further horizons for him. Growth is the central idea here, for that which is not growing is dying.

The pastor is first of all a finite human being; involved in the sin problem, yet redeemed by the gift of God's grace; immature, but growing in the likeness to God and in love for his fellow man. . . . Having taken the yoke of Christ upon himself, the whole personality is surrendered so that the Master may organize it, balance it, integrate it, throw away the inessentials, and make the burdened traveller stand upright.¹

¹ Franklin M. Segler, A Theology of Church and Ministry (Nashville: Broadman Press, 1960), p. 93.

In conclusion it may be said that there is a productive tension in the rational, representative, and enabling role of the minister which is peculiar to the ministry as compared with other professions. Furthermore, whether or not it is conceded that the ministry is a profession, its continued existence is assured since its roots are firmly placed in the bedrock of man's earliest religious experience and history. In the example of the suffering Servant, Jesus Christ, the immortal criteria for ministry by His undershepherds are provided. It is therefore the belief of this writer that the minister's personal, spiritual, and professional gifts should not only be dedicated to the church without reservation, but that they should be developed under the guidance of the Holy Spirit. Anything short of this would be sinful neglect. "What is required is the most professional clergy: the best educated, most expert, institutionally capable, professionally responsible, and deeply dedicated."¹

It is proposed that if a purposeful, concerted, and structured attempt is made by a community of ministers these ideals may be within reach. This report records the attempt made by a group of ministers who caught a glimpse of the ideal and reached for it. That attempts should be made is of crucial importance, for what was first said by Richard Baxter in the seventeenth century is still true: "The fate of the church rises and falls with its clergy."²

¹ Glasse, p. 83.

² Quoted in Glasse, p. 83.

Toward an Alternative

After what has been said already it seems redundant to affirm that something positive should be done to restore some strength to the ministry for the sake of the church. In recent years many of the most astute thinkers in the pastoral and teaching ministries have approached the phenomena facing the ministry from every angle. There still remains the task of implementing a practical attempt to meet the problem wherever it is manifested. What is being suggested here is that theology, systemized and historically organized, must be put to work as an integrative instrument of social enquiry; that an emphasis must be placed on the method of working on the problems and issues in the church and ministry and on a commitment to learning by experience.¹ This definitely implies a risk-taking stance on the part of such committed bodies, but the rewards in terms of renewal and regeneration are also attractive.

In thinking about the church it would be useful to note that the church has two basic elements: Esse, or being, and missio, outreach. Which of these deserves prior consideration? Does the church really devote more energy in maintenance than outreach. In his book A New Face for the Church,² L. O. Richards sees the institutional church as having a primary task: to provide a

¹G. Douglass Lewis, ed., Explorations in Ministry (New York: An I.D.O.C. Dossier, 1971), p. 120.

²L. O. Richards, A New Face for the Church (Grand Rapids: Zondervan Publishing Co., 1970), p. 81.

transforming community. Far from ruling out the missio aspect of the church's function this is the means to achieving that objective, but before that can be reality a renewal based on mutual ministry must be started.

Though the dual structure of the church cannot be compartmentalized, the distinction must be recognized and the dynamics of the one utilized for the achievement of the other. In the early Christian church, especially during the first two centuries, this principle was clearly at work. In the classical reference, 1 Cor 12, the interrelationship and mutual dependency of members of this community are carefully laid down. It is summed up in the words "That there should be no schism in the body; but that the members should have the same care one for another."¹ Peter concurs by saying, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."²

Clearly the gifts spoken of in these passages are those given to individuals for the purpose of continuing the development of the community called the Body of Christ.³ Reference has already been made to the theological words that refer to the life of the church such as ekklesia and Koinonia, but it is to the latter that reference must be made here to emphasize the organic and integral relationship necessary in the church. The wholeness and essentiality

¹1 Cor 12:25. ²1 Pet 4:10 (also Rom 1:11, 12).

³1 Cor 12:27; Eph 5:27; Eph 4:25; Rom 12:5.

of the individuals are two concepts pertinent to the argument. Each contributes to the existence and productive function of the whole. The church community consisted then as it should ideally now of a fellowship of people in a right relationship with one another, arising from the fact that their life issues from the same source--Christ. The parable of the vine illustrates this aptly.¹ But the church is often preoccupied with either one of the two functions and a balance is often absent. The one favored by growing denominations in the Christian church is the redemptive, outreach function. It is the contention of this writer that the maintenance function of the church, especially with regard to the ministry, is often neglected. It seems that a concern for numerical increase will naturally predominate. It is not for a single concern for its own health that the church exists. A constantly inverted focus of energy leads inevitably to a stalemate and loss of energy and is symptomatic of an old-age stage in the life of the church. The appeal here is not for such an over-emphasis or institutionalization of koinonia, but that it should be a visible, intentional function.

It is suggested that if renewal of the Biblical injunctions to exercise the God-given gifts for the upbuilding of the church body is desired, then it should begin with the ministry. In this project report such an attempt to create an atmosphere of koinonia is recorded. But the kind of collegiality in which productive

¹John 15:1-ff.

growth and development can take place does not just happen; as

J. C. Fenhagen confirms:

A kind of collegiality that allows the clergy to say, "I hurt, I need help," in an environment free from fear of misunderstanding or reprisal . . . is no easy task.¹

The characteristics of this fellowship and renewed community will be dynamic, not static. There will be an openness, a sense of mutual responsibility, a desire to create opportunities for personal sharing, a willingness to take the risks implied in a new level of intimacy and dialogue, and a revived sense of belonging. The ministry of healing, listening, caring, and understanding will be offered reciprocally.

But as has been pointed out already, maintenance functions in the church are necessary in order to prepare the community to exercise its redemptive function efficiently. A fellowship as described in the preceding paragraphs is the context in which growth can take place. Consequently, attention must be given to the nature of the activities that would promote growth within a fellowship of mutual ministry. It seems to be certain that these activities would necessarily be need-oriented and would thus arise out of expressed desires of the participants. Ideally the wholistic theological concept would be the basis of the structuring process and would predicate a catering to the spiritual, intellectual, emotional, physical, and social needs. James D. Glasse summed it up nicely in the following comprehensive statement:

¹James C. Fenhagen, Mutual Ministry: New Vitality for the Church (New York: The Seabury Press, 1977), p. 30.

As an educated man he (the minister) needs time to continue his education through serious study. As an expert man he needs time to sharpen his skills. As an institutional man he needs time to share in the ministry of his denomination and his community. As a responsible man he needs time for creative association with his colleagues. As a dedicated man he needs time for prayer, study and reflection which are for no specific professional purpose, but which restore his commitment to his calling.¹

It is held as a firm belief of this writer that these elements may be brought together in a program of continuing education for ministerial enrichment. Mark Rouch states this graphically in this way:²

Continue Education	Grow in Competence	Engage in Ministry Effectively
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Compared with this linear concept is the cyclical self-perpetuating suggestion offered by James D. Glasse:³

Motivation for Ministry - Recruitment	Education for Ministry - Seminary	Practice of Ministry - Profession	Continuing Education - Expertise	Sustained Motivation Morale
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Implicit in this line of reasoning is the demonstrable fact that the training a minister may receive from his college and perhaps also his seminary experience may be lacking in certain respects. It is generally admitted that an academic experience cannot meet every need but that it may ". . . challenge the student to develop his own resources and to be a life-long enquirer, growing continually while he is engaged in the work of the ministry." But Niebuhr warns, training for ministry ". . . is too much an affair of the piecemeal

¹ Glasse.

² Rouch, p. 33.

³ Glasse, Profession: Minister, p. 19.

transmission of knowledge and skills and in consequence offers too little to challenge the student."¹

Instead the student upon graduation often gradually slips into the murky waters of mediocrity and thereby surrenders that quality which marks him as a growing person and professional minister. Hopefully the minister will emerge from the seminary with a sense of unreserved commitment to God and the work to be done, but beyond this ephemeral yet indispensable attitude there should be provided a system which will offer an opportunity, context, and stimulus for continued growth. Emphasizing this idea James B. Hofrenning suggests ". . . periods of sustained study, recollection and meditation . . . ," without which the minister and his ministry ". . . becomes either superficial and professional in a stereo-typed way or lagging in interest, zeal and creativity."² It is easy to overestimate the capacities of ministers to be self-initiating if one "underestimates the corrosive effects of some of the institutional forms into which they are put."³

What is being proposed is the provision of such a system of regular appointments where the minister may complement his home study with periods of concentrated study away from his pastorate. Only under these circumstances, separated from the constant round of responsibilities and demands upon his attention, may the pursuit

¹H. Richard Niebuhr, The Advancement of Theological Education, quoted in "Theological Education," p. 115.

²James B. Hofrenning, The Continuing Quest (Minneapolis: Augsburg Publishing House, 1970), p. 18.

³Ibid., pp. 20, 21.

of personal and spiritual and professional renewal be engaged. As Hofrenning says, "A change of locale detaches from normal duties and allows time for new ideas to be conceived, evaluated and assimilated."¹

In this project report the development and implementation and evaluation of a beginning in this direction is recorded. It is not supposed that this pilot program is the cure-all for the complex ills that beset the church and its ministry. But here it is shown how a group of ministers deliberately engaged in an adventure into self-discovery along the road of mutual ministry.

In the chapter that follows a brief review of some theoretical considerations is given which served as guide lines for the development of the program.

¹Ibid., p. 18.

CHAPTER III

SOME THEORETICAL CONSIDERATIONS

Introduction

The church has traditionally educated leaders who in turn have become educators of others for the work of the church. Tactically this is a sound policy and should not be abandoned. "So all study programs for churchmen ought to have this dual focus-- learning in order to teach others."¹ But in considering the goal of training ministers and simultaneously providing them with a workable model for training others, a sound method should be adopted based upon well-conceived theory. This theory consisting of a set of assumptions, principles, and known facts will serve as a guide, guarantee a degree of efficiency, and provide a basis for evaluation in terms of the objectives it suggests.

This paper does not report the creation of new theories but the utilization of existing theories in the structuring of a learning-teaching model to fit a particular need. Assuming that there is always a degree of uniqueness present in the confluence of human personalities who purposely join together for a common

¹Connolly C. Gamble, "A Personal Philosophy of Continuing Education," Consultation on Continuing Education for Ministry, University of Chicago, June 1965, p. 22, quoted in Stewart, p. 136.

activity, the program devised to facilitate that activity will also necessarily be unique to that degree.

In this chapter a brief review of some essentials of learning-teaching theory is presented as a foundation and rationale for the program reported in the later chapters. This theory figured largely in the planning of the program and the extent to which it was used will be described and evaluated. This chapter is organized along the following lines:

1. Motivation for learning
2. Theory in teaching and learning
3. The adult learner and principles of andragogy
4. A proposed methodological model
5. Conclusion and projection

Motivation for Learning

The discipline of psychology uses the concept of motivation in conjunction with three basic characteristics of behavior:¹

1. Variations in the energy with which an act is performed
2. Differences in the direction of behavior under the same conditions
3. Different degrees of persistence with which this behavior is pursued

To account for the energy, direction, and persistence of behavior, psychologists have assumed that at different times behavior is influenced by different motives. A motive is that which moves

¹Wilbert James McKeachie and Charlotte L. Doyle, Psychology (New York: Addison-Wesley Publishing Co., Inc., 1966), pp. 206ff.

an organism to act in a certain way. Because motives may be either negative or positive, a motive may thus be described as either the expectancy of pleasantness or unpleasantness and, as such, is expectancy of affect. This is what causes people to strive for chosen goals. But since all goals and their related drives are not always in operation, the systemization of the operation of motives was postulated by Abraham Maslow.¹ His hypothesis states that there is a hierarchy of needs which must be satisfied from the lowest level of needs upward to the most sophisticated level. Also stated was the phenomenon of satisfaction which means that the drive not satisfied will dominate the attention of the person or organism affecting the behavior patterns until satisfaction is obtained. The diagram shown in figure 1, page 49, illustrates clearly the levels of motivation proposed by Maslow.²

In considering the motivational forces which could possibly be cultivated or reinforced to operate productively in the program, it had to be assumed that the lower needs were already well served. By this is meant that upon entry to the learning situation the ministers were assumed to be enjoying a high level of satisfaction with regard to physiological, survival, safety, love, affection, and belongingness needs in their domestic and social contexts. However, these needs had to be met in the learning context as well since the

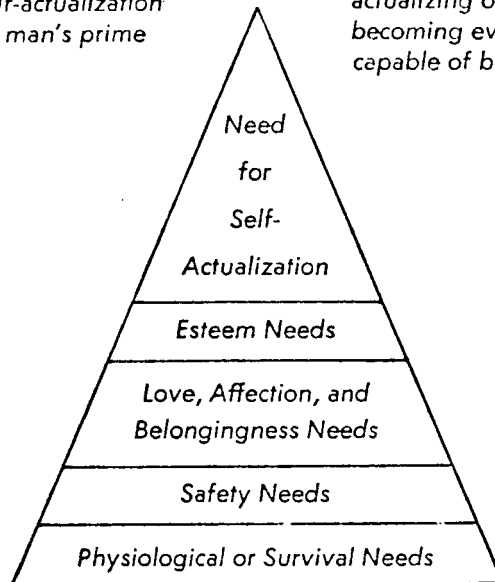
¹A. H. Maslow, Motivation and Personality (New York: Harper and Brothers, 1954).

²Malcolm S. Knowles, The Modern Practice of Adult Education (New York: Association Press, 1970), p. 24.

MASLOW'S HIERARCHY OF HUMAN NEEDS

Maslow emphasizes that the need for self-actualization is a healthy man's prime motivation.

Self-actualization means actualizing one's potential, becoming everything one is capable of becoming.



Most basic needs have to do with survival physically and psychologically.

On the whole an individual cannot satisfy any level unless needs below are satisfied.

Fig. 1. Maslow's hierarchy of human needs.

participants would have been temporarily removed from the spheres of their ordinary living.

To fulfill this objective of minimizing the effect of concerns for these lower needs, all physical arrangements were made carefully with the intention of making significant improvements as time and finance allowed. Exactly how this was done will be described in the chapters that follow. The objective here was to free the ministers from all considerations except those which vitally concerned the acquisition of learning. In place of the

basic needs, the more abstract needs of belongingness, self-esteem, self actualization--in that order--would be in focus.

For this reason the strategy was to build a feeling of belonging to a brotherhood dedicated to self-selected objectives and then to reinforce existing self-esteem concepts, altering these through group exercises where they were inappropriate. While it is admitted that this strategy is ambitious and could not feasibly take place in a relatively short time, it is the belief of this writer that the sequence is nevertheless worthy. Secondly, the strategy is essentially long-term in scope. From there it would be logical to move up the levels of motivation to satisfy as nearly as possible the need for self-actualization.

Here the assumption had to be made early in the planning that the ministers were enjoying a certain degree of satisfaction from life and, in particular, in their relationship to their profession as ministers. It was the purpose of this project first of all to assist the ministers in defining their personal and professional needs, then to provide the context and rationale for meeting these needs. A dual effect was expected with respect to the motivation for learning: (1) the commitment to the collegial context as the scene of satisfactory changes within each participant would be reinforced with each succeeding seminar, and (2) the possibility that the enjoyment of professional refurbishment within this context would become increasingly attractive. With each seminar it was anticipated that the participants would develop a greater feeling of competence in their professional responsibilities

which would have consequences in their levels of self-esteem and feelings of self-actualization.

To this extent it was believed that a dynamic would be born which would develop into a motivating force for change. It will be noted that much reliance was made on the peer-pressure principle, since this was to be the human environment for the learning. When the participants are directly involved almost continuously with the process of self-evaluation, an experience of self-induced dissatisfaction will be produced which if it is "coupled with a clear sense of direction for self-improvement, . . . a good definition of 'motivation to learn' would have been found."¹

Lastly, it was recognized particularly that adults come to a learning situation with strong values, needs beliefs, attitudes, and self-concepts well developed through experiences accumulated in living. This means that only things which have meaning will penetrate this barrier to learning and change. On the other hand, if these factors could be enlisted as forces for learning, then motivation will be consequently high. The key element seems to be meaning.

Motivation to learn something is present if the individual can see the personal meaning involved. If the goals for instruction are not those of the learner or not accepted as valid by the learner; the content will have little or no meaning for him.²

¹ Knowles, p. 42.

² John R. Verduin, Harry G. Miller, and Charles E. Greer, Adults Teaching Adults (Austin, Texas: Learning Concepts, 1977), p. 12.

Therefore, in summary, it is possible to say that when assistance is given in defining the needs, satisfaction of those needs will generate motivational forces which will tend to perpetuate the cycle of definition, satisfaction, and evaluation. Much more could be said on this intriguing subject, and learning how to facilitate learning holds out definite rewards and satisfactions.

Theory in Teaching and Learning

No attempt will be made here to be complete, but a few principles which have emerged in the work of researchers in pedagogy and andragogy,¹ and which this writer has judged to be pertinent to this pilot project, will be isolated.

1. Learning may be defined as change due to the experience of encountering circumstances which have made that change desirable. This change may take place in one or a combination of one or more of the five domains of learning:

- a. Motor skills, which are developed by practice
- b. Verbal information, the major requirement for learning being its presentation within an organized, meaningful context
- c. Intellectual skills, the learning of which appears to require prior learning of prerequisite skills

¹Andragogy must be distinguished from Pedagogy. Andragogy is derived from the Greek stem, aner, meaning "man" while pedagogy is from the stem paid, meaning "child". Thus the science of pedagogy embraces the task of teaching children while andragogy refers to teaching methods used for adults. The methodology in each is becoming increasingly distinct and refined. See Knowles, pp. 39ff.

d. Cognitive strategies, the learning of which require repeated occasions in which challenges of thinking are presented

e. Attitudes, which are learned most effectively through the use of human models and vicarious reinforcement¹

2. The act of learning, if it may be confined to a definition, predicates the processes of teaching; one being the objective, the other the means of achieving that objective. Three almost simultaneous processes are perceived by Jerome Bruner in the act of learning:²

a. Acquisition of new information, often information that runs counter to or is a replacement of what the person has previously known--a refinement of previous knowledge

b. Transformation, that is, manipulation of knowledge to make it fit new tasks

c. Evaluation, or checking whether the manipulation of new information is adequate to the task

3. Learning is therefore a private, internal process controlled by the learner and, as such, is not something that is done to someone else, although this is implied in the term "to teach." The hypothesis of Carl Rogers is interesting in this connection:³

¹R. M. Gagne, The Conditions of Learning (New York: Holt, Rinehart and Winston, 1965), pp. 3-4.

²Malcolm Knowles, quoted in The Adult Learner: A Neglected Species (Houston: Gulf Publishing Company, 1973), p. 28.

³Carl Rogers, Client-Centered Therapy (Boston: Houghton-Mifflin, 1961), p. 144.

- a. One person cannot teach another person directly, he/she can only facilitate his/her learning.
- b. A person learns significantly only those things which he/she perceives as being involved in the maintenance of, or enhancement of, the structure of self.
- c. Experience which, if assimilated, would involve a change in the organization of self tends to be resisted--the structure and organization of self appears to become rigid under threat.
- d. Experience which is perceived as inconsistent with the self can only be assimilated if the current organization of self is relaxed--to include it.
- e. The educational situation which most effectively promotes significant learning is one in which the threat to the self of the learner is reduced to a minimum, and where a differentiated perception of the field is facilitated. Explaining what is meant here, Knowles says

that the learner sees things in limited differentiated terms; to be aware of the time space anchorage of facts, to be dominated by facts not concepts, to evaluate in multiple ways, to be aware of the different levels of abstraction, to test his inferences and abstractions by reality in so far as possible.¹

To summarize these hypotheses it may be said that learning is internal and personal, is controlled by the person or organism, is resisted in the presence of threat to the person's self-concept, may be facilitated by the modification of external factors, and may

¹ Knowles, The Adult Learner, p. 33.

be motivated by factors which tend to promote well-being and personal involvement.

This seems to prove that the heart of an educational system is not the teaching but rather the learning, that the focus of education should fall upon the learner instead of the teacher. Is this more true in the education of adults? Theorists believe that it is. Adults learn most efficiently by discoveries made by themselves. In differentiating between the way children learn and the most efficient way adults function in learning situations, Knowles isolates the factor of dependency and shows that with the development of independence pedagogical methods become progressively inappropriate. Pedagogy is what the Greek derivatives of this term denote: The leading of the child. Andragogy on the other hand is the science of teaching the adult or leading him/her into self-discovery of information, skill acquisition, and attitudinal changes. Consideration of the factors which facilitate adult learning will be considered next.

The Adult Learner and Principles of Andragogy

The theory of andragogy rests upon four main assumptions:

1. Self-direction, the mark of psychological maturity, has implications with regard to the way adults learn. A learning situation which by implication tends to reverse the identity-formation processes and which utilizes methods identifiable with child training will be resisted and perhaps rejected.

2. The role of experiences accumulated by the adult, which provides both a frame of reference for new learning and a resource

for learning, means an emphasis will be placed on experiential techniques rather than transmittal technology. Personal involvement is thus important since it is his experiences which defines him as an adult person and therefore means more than merely something that happened to him, as it is for children.

3. Readiness to learn in the mature adult is a product of the demands which are perceived in connection with his social roles such as parenthood, professional responsibilities, and social connections. As has been shown, the motivation to learn for the developing child comes via biological processes and academic pressures.

4. Orientation to learning for adults is toward problem solving rather than subject-centered orientation which children are traditionally taught to expect. The implications of this assumption are broad and include needs-assessment, curriculum reorganization, and participative evaluation, among others.

In a convenient comparative chart Knowles has summarized these andragogical assumptions and this is shown on page 57 for easy reference.

From these assumptions and the material covered thus far it is possible to draw a series of principles upon which an effective program of continuing education for adults may be built. What follows is a suggestive list of principles which were considered in the design of this pilot program.

1. If learning is change and if change is a voluntary, personal and internal process, and if adults change most effectively

Assumptions			Design Elements		
	Pedagogy	Andragogy		Pedagogy	Andragogy
Self-concept	Dependency	Increasing self-directiveness	Climate	Authority-oriented Formal Competitive	Mutuality Respectful Collaborative Informal
Experience	Of little worth	Learners are a rich resource for learning	Planning	By teacher	Mechanism for mutual planning
Readiness	Biological development social pressure	Developmental tasks of social roles	Diagnosis of needs	By teacher	Mutual self-diagnosis
Time perspective	Postponed application	Immediacy of application	Formulation of objectives	By teacher	Mutual negotiation
Orientation to learning	Subject centered	Problem centered	Design	Logic of the subject matter Content units	Sequenced in terms of readiness Problem units
			Activities	Transmittal techniques	Experiential techniques (inquiry)
			Evaluation	By teacher	Mutual re-diagnosis of needs Mutual measurement of progress

Fig. 2. A comparison of the assumptions and designs of pedagogy and andragogy.

¹ Ibid., p. 104.

only when they want to change, then the participants and leaders in an adult-learning program must structure their experiences participatively. This means that in order to secure a fruitfully high level of commitment to learning, the students must be consulted about their interests, needs, problems, and aspirations. Then the responsibility of working out the plans for the program, the processes of teaching, and the evaluation of their learning must also be shared by all members of the educational experience.

2. Adult learning is most efficient when they experience what is being taught as directly as possible. This means that the students become the focus of the learning situation rather than the teacher, and the key word in the planning of all events will be participation. More will be said later on the techniques that will facilitate this principle.

3. The context and environment of learning becomes a crucial factor in adult education. "Adults are freed to learn, stimulated to learn, and supported in using what they have learned when learning takes place within a context of a learning fellowship."¹ The group will thus be small enough to make possible face-to-face relationships, the mutual sharing of ideas, differences of opinion, insights, and reactions. These elements coupled with a mutuality of interest and commonality of goals will tend to develop cohesiveness and unity. Thus there will be a concern for relationships as well as for content.

¹Marvin J. Taylor, Religious Education--A Comprehensive Survey (New York: Abingdon Press, 1960), p. 139.

4. To meet the individuality of adults there will be a variety in the program. This will affect methods, subject matter, leadership roles, and time schedules. The program will therefore reflect a responsiveness to existing and changing conditions.

5. Leadership will be distributed among all members of the learning fellowship as widely as feasible. It is altogether possible that each participant may share sometime and in some way in the planning, administration, and evaluation of each learning experience. This will largely eliminate the teacher-plus-passive-student scenario. Instead, team-teaching will be the norm using the students themselves as presentors. As Paul Bergevin suggests, "Active participation takes place when a participant actively assumes one of these roles: leader, resource person, or group participant."¹

Consideration should now be given to the general methodological framework with which these principles will be compatible. Two clearly distinct methods of teaching-learning are compared below. This material is adapted from Martha Leypoldt.¹

Deductive Approach

1. Begins with general statements and follows with specific examples.

Inductive Approach

1. Begins with specific examples and follows with general statements that arise out of examination and study of the examples.

¹Paul E. Bergevin and John McKinley, Participation Training for Adult Education (St. Louis: Bethany Press, 1965).

²Martha M. Leypoldt, Learning is Change (Valley Forge: Judson Press, 1971), p. 106.

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|---|---|
| 2. Facts are presented by the teacher or leader, either to be accepted or discussed by the group. | 2. Individuals and/or the group search for information and draw their own conclusions. |
| 3. The student is passive. | 3. The student is very much involved in the teaching-learning process. |
| 4. The study is content-centered. | 4. The study is life- or problem-centered. |
| 5. Learning tends to be imposed upon the student by another. | 5. Each person does his own learning while being helped by the group. |
| 6. Resources used are those selected by the teacher and are used during the learning experience using transmittal techniques. | 6. The class/group uses resources selected by individuals before, during, and after the session using participative techniques. |
| 7. The class is dependent upon the teacher/leader to give guidance. | 7. The group is more dependent upon its own initiative in guiding members in making personal decisions. |
| 8. Learning may be unrelated to needs. | 8. Learning takes place in the context of life situations which brings meaning to the thing learned. |

There are, of course, more factors which could be considered in any comparative study, but these serve to illustrate the usefulness of both approaches. It would seem that the inductive approach would more actively contribute to learning how to learn. This is so because the inductive approach engages the student individually, participatively, and experientially to a greater degree. Consideration of the techniques that could be used in this program should now be stated.

Techniques--Facilitating Learning

In this section certain techniques are listed which were selected as possible elements in the overall strategy to implement the theoretical rationale discussed in this essay. Completeness of description will not be provided in the interests of the conservation of space and since, in some cases, the terms are self-explanatory.

The lecture. The lecture is universally the most common technique in the transmission of information, yet it is probably the least effective--especially in relation to adult-education principles. It is in fact roundly condemned by theorists such as Martha Leypoldt who alleges that it is:¹

1. The easiest way for the teacher but the most difficult for the student
2. The safest way for the teacher, being virtually impervious to challenge, yet the dreariest for the student
3. The quickest way for the teacher but the least interesting for the student
4. The means of placing the teacher in focus when that place belongs to the student

However the lecture is far from redundant. It is especially useful when there is a need to transmit information as a unit, when economy of time is essential, and is, in fact the method often preferred by the students themselves. But the exclusive use of the lecture may result in the fulfillment of Martha Leypoldt's prophecy.

¹Leypoldt, p. 82.

There are ways in which the lecture may be modified and used profitably.

Team teaching. If the lecture technique is to be used, the negative effects, such as low efficiency and low involvement of the students, may be neutralized to some extent by the technique of team teaching. The general lecture topic is sub-divided and introduced by a number of presentors at prescribed intervals. Adequate time is allowed for the processing of material before the next mini-lecture. Dialoguing with each lecturer brings the students into closer contact with the material.

Discussions. Allowing yet more time for participation, the discussion may take one of several forms. It is taken for granted that the topic is one of mutual interest to the group. Ideas are shared and build freely upon the contributions of the others--each member of the discussion group taking responsibility for the success of the experience. The facilitator may make a very short presentation to get the flow of ideas moving and may intervene at certain points to make course corrections, clarify points, or to disengage unproductive conflict. Balanced participation is sought.

Case studies. The study of specific cases may be a valuable tool since it presents the group with detailed information about a problem which must be solved and, therefore, demands the exercise of principles and skills and uses the information supplied in the case study. This device draws upon the experiential backgrounds of the participants, secures a high level of interest, and relates learning closely to "real life."

Role-play. Closely related to case-study techniques, role-play implies the acting out of simulated situations. It may be used, for example, in the teaching of counseling procedures. It is probably the most difficult technique to use in conservative social structures, but it can be one of the most effective.

Book reports. Delivered verbally or presented in written form, book reports provide interest, variety, and a commonality of information for truly animated discussions. More than that, peer influence, derived from differing responses, insights, and methods of handling information, has a modeling effect on the participants in a learning environment.

Group exercises. Human relations and group dynamics is the subject of a flood of books in which numerous exercises, games, and procedures are described with the effective use of each. These will not be described here; suffice it to simply state that these are useful in bringing about desired changes in attitudes and behaviors while ensuring a universal involvement of the participants.

A Proposed Methodological Model

After a planning committee was established, the writer held a private conversation with the conference president and suggested that the best principles of adult education should be utilized. The question of resistance to change, already in evidence, was discussed.¹

¹During December 1974, Andrews University held an extension school at Helderberg College, South Africa. Over sixty ministers from all parts of South Africa and Rhodesia were in attendance. At that time a comprehensive survey questionnaire was administered designed by this writer to isolate possible need areas with a view to initiating this program in the near future. All the ministers

Since the possibility of a conflict by opposing forces was obvious, plans for the forthcoming first learning experience, scheduled for July 1976, would have to be made very carefully. The many possibilities in a variety of short-term programs that would best meet the needs of the ministers and would, simultaneously, ensure a significant amount of learning, were considered.

Connally C. Gamble, in his essay The Continuing Quest, lists five main types of short-term programs: Clinical Pastoral Education, Workshops, Independent Resident Study, Summer Schools, and Home Base Study. These were examined for possible use in the proposed project. The facilities for Clinical Pastoral education were not available and would not be suitable for large-scale, conference-wide educational programs. Independent resident study would be costly and unpredictable, while the summer school model was already in existence, although it served the ministers as infrequently as quadrennially. Home base study is notoriously inefficient since motivation for learning is a severe problem and the pressure of responsibilities for the minister is unrelenting, reducing the chances that this model by itself might be the answer. That one type which seemed to be the most viable was the workshop or seminar model, since it combined some of the best elements from the various models already mentioned.

Removing the ministers from their responsibilities for a short period--even from their domestic concerns, surrounding them

accepted the questionnaire, half of the number began to complete the questionnaire, only sixteen completed it. A sample of this questionnaire is shown in the appendix A.5.

by their colleagues, providing well for their physical needs, would enable them to engage in concentrated study and be back in their pastorates within the same week. The intensive workshop model seemed to be close to ideal.

But it was also decided that some home base study would need to be introduced gradually to give substance to the project and continuity to the learning and to sustain the motivation generated in each learning experience. Thus a combination of the two designs was accepted as the working model for this project. There was a question as to whether the requirement to report on reading done at home, an element of the home base study, would generate some resistance. If this proved to be true, this requirement would be counter-productive to the interests of the program.

Lastly, the informality of the workshop model held the potential of being the venue for defusing much of the resistance to programs of study imported from overseas. It would be an opportunity for the expression of feelings, the sharing of concerns, and the solving of problems.

Conclusion and Projection

In the preparation for the proposed learning events the planning committee believed that all the bases had been covered, however, there were variables for which no planning nor advance thought could be indulged. Exactly how the plans and ideals materialized and what problems arose to block certain proposed directions of development will be the substance of the ensuing chapters. The reader's attention is drawn not to the deviations

from the ideal but rather to the processes which resulted in the development of, what this writer considers, a unique and indigenous program fitting the needs and circumstances while attempting to bring about change in as inobstrusive a manner as possible.

CHAPTER IV

HISTORY AND DEVELOPMENT OF THE PROJECT

The idea for this project germinated during the years 1974 and 1975. The early stages in the development are described in the preface to this paper. In consultation with the president of the Cape Conference it was decided to plan and implement a program of continuing education by the middle of 1976 for the ministers of that conference. To this end a regular workers' meeting was convened in January of that year.

At that time the principles of management by objectives were presented to the entire ministerial staff of the conference. The document "A Proposed Plan of Administrative Strategy for the Cape Conference, South Africa"¹ had already been given to the members of the executive committee of the conference for study. The proposals contained in this document were presented and explained with the view to obtain acceptance of this model as the administrative strategy for the conference.

It was essential that all the ministers understand and accept, at least in principle, the theory of management by objectives, since one of the principles is that of self-evaluation. A vote was taken to accept this proposal and the group was divided

¹ See appendix A,2.

according to interests to set possible goals for the various aspects of administration in the conference. It was not by pure chance that it was suggested that a program of continuing education be designed to meet the needs of the ministers.

The sub group formed to make recommendations for the establishment of a program of education suggested to the group in plenary session that a standing planning committee be elected from the body of ministers; that these be representative of the various branches of ministry; that those who had done recent work for Andrews University be included; that the seminars deal with the professional and personal needs of the ministers, while not neglecting the spiritual; that the seminars be held at least twice every year. Along with the reports from other sub groups this proposal was accepted and the planning committee was elected following the recommendations.

The development of the infra-structure of this project was of considerable importance since it was decided in advance that the highest level of ownership would be necessary. It was also vital that the program be voted as a bona fide part of the overall conference program since considerable funds would be needed to implement it. It was gratifying to observe the level of enthusiasm which greeted the proposal when it was presented to the plenary group. Nothing of this nature had been contemplated before.

Simultaneously the concept of professional efficiency was brought thoroughly into focus by the suggestion that in harmony with the management-by-objective principles accepted earlier each

minister establish personal goals by which he could evaluate himself toward the end of the year. It was also suggested that through the seminars direct help would be given to aid each minister to reach the goal of personal and professional improvement during that year.

At the first planning session in February the following decisions were made:

1. The first seminar would be held during July 11-13, 1976.
2. The venue would be at Hartenbos Youth Camp--a facility owned and operated by the conference. This would make it easy to cater for the workers, it was the traditional venue for workers' meetings, and it was centrally located.
3. The topic to be studied was Human Relations and Group Dynamics--Processes and Procedures. (In paragraphs that follow an explanation will be given regarding this choice.)
4. Advance reading assignments would be provided and distributed at the time of the Easter Camp Meeting when all the ministers would be together. (How this was done will be explained in the next section dealing with the description of Unit One.)
5. The methods of teaching and the creating of learning climates would be derived from the literature on Adult Education procedures.
6. A proposed daily program was established making provision for meals, recreation, and study sessions.
7. Responsibility for the physical arrangements was left to the office staff of the conference.

8. The theoretical subject matter was divided and delegated to committee members and others in the group of future participants. (This will be discussed in greater detail in the section describing the first learning session.)

At this point some explanation must be given to justify the choice of the topic for the first seminar. As has been mentioned above, the topic chosen was Human Relations and Group Dynamics--Processes and Procedures. In choosing this topic the committee acted arbitrarily in spite of its stated policy of intentionally following the needs of the ministers in the conference. Some of the prominent concerns which influenced this decision were:

1. It was decided that this pilot program of study would be unique in two respects: (a) no academic credit would be offered--thus motivation for learning would be a critical factor; and (b) the dynamics of adult education would be practiced--the way had to be paved for this new approach.

2. It was thus considered that the process of knowledge and skill acquisition was at least as important as the content. In other words, the acceptance of the concept of mutual responsibility as applied to the learning experience would constitute at least half of the program. The acceptance and transmission of learning among the ministers would be contingent upon the methods used and, therefore, the quality of the interactions among the participants would need to be raised.

3. A learning atmosphere would be necessary which would be conducive to change. This would be characterized by warmth,

informality, acceptance, and mutual concern. (In later seminars where the level of threat might be discernible this climate would prove invaluable.)

4. Because of the widely differing social, educational, and experiential backgrounds, it was considered important to cultivate the cohesion and unity in the group by raising the level of understanding of self and of members of the study group. (It will be shown in the description that follows how the participants were involved in actual experiences rather than in the presentation of cold theory alone.)

The Participants

The single, most important ingredient in the entire study was the participants. An attempt will be made here to isolate certain variables which had a bearing on the results obtained. The purpose of this data presentation is to provide the reader with as complete a picture as possible of the human factors involved--not just a basis for generalized conclusions. This data indicate probable outcomes and influences regarding the performance and reactions of the group as a whole in the learning situation.

The participants will be discussed under the headings: age distribution, years of service, educational background, and present work assignments.

Attendance at the Seminars

Even though attendance at the seminars was mandatory, there was considerable fluctuation in attendance due almost exclusively to

staff changes from year to year. In figure 3 a change factor of 33.3 percent is indicated while a stability factor of 66.6 percent was obtained. Considering the vacissitudes of conference administration in the Seventh-day Adventist church in South Africa this level of staff stability is considered better than average. But for the purposes of this study it should be pointed out that this fluctuation was sufficiently high to have adversely affected the continuity of the program in its longitudinal effect.

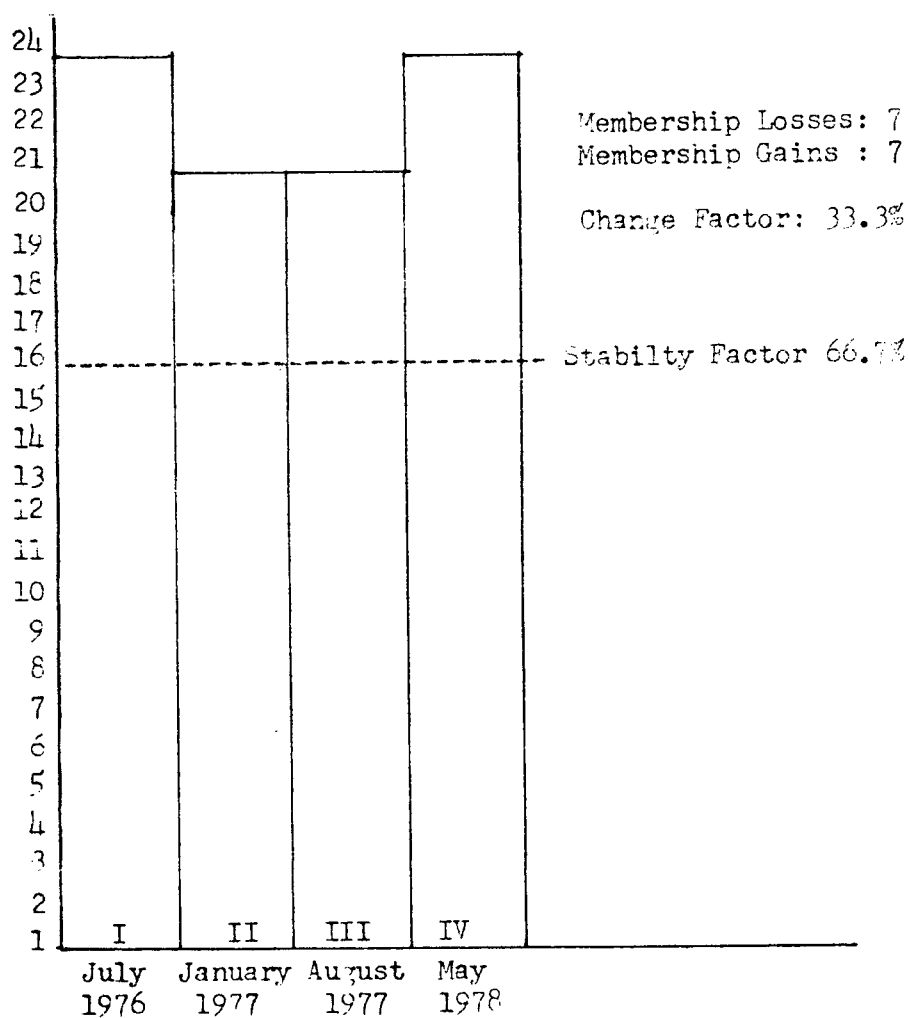


Fig. 3. Attendance of Ministers at Four Seminars

A more detailed account of the losses and gains is given in table 1.

TABLE 1
LOSSES AND GAINS

	Losses	Gains	Number Attending
Seminar I	--	--	24
Seminar II	5 (20.8%)	2 (9.5%)	21
Seminar III	1 (4.16%)	1 (4.16%)	21
Seminar IV	1 (4.16%)	4 (16.6%)	24
Totals	7	7	

It is apparent that the degree of stability in the group was not sufficiently high to draw definite conclusions regarding the overall effect of the different learning sessions. But in retrospect it could be said that a higher stability in a given group of ministerial workers could not be expected.

Age Distribution

In the histogram in figure 4, the age distribution is shown as based on information obtained at the end of the third seminar. It is felt that at this point a fairly representative cross-section would have been obtained.

The demographics were obtained by the interview method. From these figures one can observe that there is a fairly even distribution across the chart, but the largest groupings are the 26-30 and 36-40-year categories. Taking the 40-year mark as a

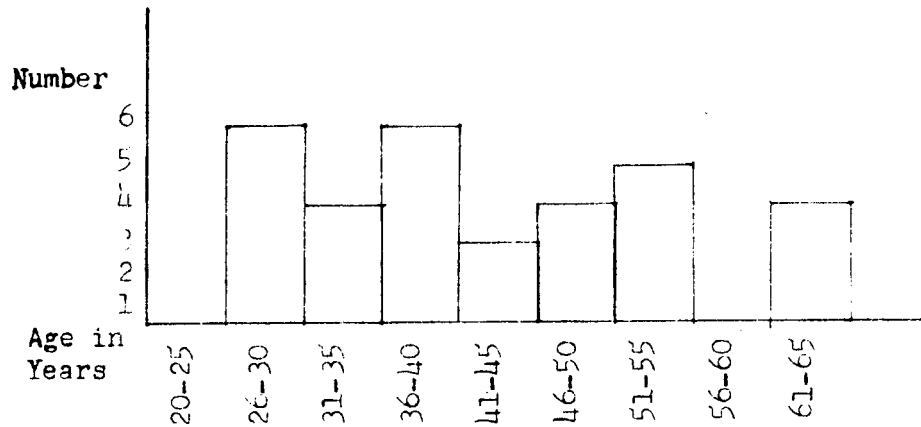


Fig. 4. Histogram of age distribution.

middle point, there are slightly more in the 20-40-year category than in the 40-60-year group, but not significantly so--52 percent and 48 percent, respectively. Furthermore, half of those who fell into the 40-60-year category were engaged in administrative assignments, while all of those in the younger grouping were either in pastoral or evangelistic work. This has pertinence when it is borne in mind that the seminars were designed to meet the specific needs of the pastor-evangelist. It would also be safe to say that the flexibility factor of the group was slightly favorable, in other words change was more likely, while there was a good maturity blend as well. This assertion will be illustrated and supported in the subsection which deals with experience in ministry.

Years of Service

In the histogram in figure 5 the distribution of years of service is given.

From these figures it is apparent that the pattern is fairly typical of any healthy organization with the largest group

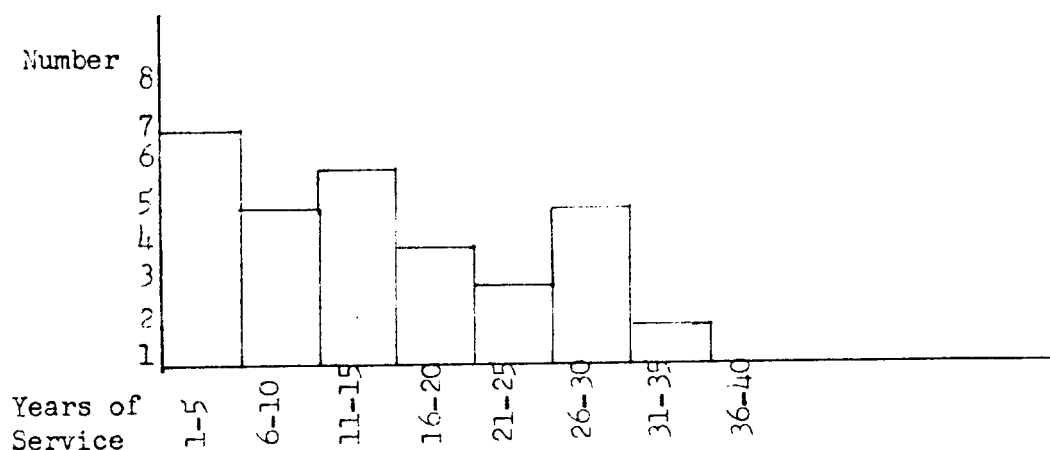


Fig. 5. Histogram of distribution of years of service.

falling within the lower-experience categories. There is 72 percent in the under 20-years-of-experience group, and 28 percent in the 21-40-years-of-experience category. This would seem to indicate that there would be a fairly high willingness to learn, especially since ten out of eighteen in the lower category had less than ten years of experience. In fact, the largest numerical group was the 1-5-years-of-experience group. To maximize productivity and to maintain the interest level, the motivational stimuli would have to be aimed at the younger men without neglecting the older, less active members. More will be said on this issue in a separate section on motivation in learning situations.¹ In the next section the youth factor will be related to educational backgrounds.

Educational Backgrounds

Using the direct solicitation method the members were questioned privately about educational backgrounds. In table 2 the distribution is given.

¹See page 47.

TABLE 2
EDUCATIONAL BACKGROUNDS

Qualifications	Number	Under 40	Over 40
High school only	2	1	1
3-year theology	4		4
4-year theology	10	8	2
4-year theology plus UNISA B.A.	4	2	2
4-year theology plus M.A. or M.Div.	5	2	3
Totals	25	13	12

It is clear that there is a relationship between the qualifications and the age level of the ministers and a word of explanation is indicated at this point. Until about twenty years ago the standard academic qualification offered to Seventh-day Adventist ministers in the Republic of South Africa was the three-year course in theology or a mixed course incorporating education elements especially designed to prepare workers for mission service. Then this course was discarded in favor of a more recent four-year course, which in turn was allied with a degree course offered by the University of South Africa. In this way candidates could, upon graduation, receive the four-year diploma from Helderberg College and also a Bachelor of Arts degree from UNISA. Subsequently, an affiliation has been concluded making it possible for theology majors to receive the Bachelor of Theology degree from Andrews University. This has

removed much confusion from the training of ministers in the Seventh-day Adventist operated college.

The important point is that in dealing with this group of ministers it was not possible to assume a commonality of academic background further back than five years. Fortunately, the greatest concentration of equal qualifications was grouped under the four-year theology course offered until the close of the 1976 school year. Another important factor was the 20 percent of the group who had done graduate work. This is of considerable significance, particularly since four out of the five were in the under 40 age group, and the current policy is to award bursaries for advanced study to older workers. The phenomena can be explained in terms of the initiative exercised by these younger workers to obtain further training for themselves and their impatience with an outdated bursary system. This also serves to emphasize the need and often unexpressed desire for further professional training.

Summary and Conclusions

In reviewing the data it is perhaps possible to say that the group of ministers described could be regarded as fairly representative of a cross-section of the Seventh-day Adventist worker force in South Africa. With an age range of between 25 and 65 years and a years-of-service range from 1 to 30 years having a fairly even distribution along both continuums, one could hardly wish for a better representation. A factor not dealt with is that of cultural differences. This could perhaps be regarded as significant and having a bearing on the general responses and productivity of the

group. However, it is one of those variables which cannot be measured without compromising the degree of objectivity one may attain in a study of this kind. For that reason no attempt will be made in this paper to account for it.

Leadership

When consideration was given to the importance of beginning this program in a strong way various strategies were studied. Certain basic ingredients were thought to be essential to its success.

First of all, the program must be seen as an authentic, legitimate part of the conference program rather than an independent program whose purpose was purely experimental and would thus be temporary. This legitimacy was also considered important because of the resistance-to-change factor and in order to protect the program's integrity. The program would have to be above suspicion and prove its genuineness and usefulness to the ministers. As has been mentioned earlier, an attempt would have to be made to maximize ownership of the program, and this could be done by ensuring the indigenous nature of the program. This could be done for example, by utilizing to the highest possible degree the talent within the conference staff for instructional leadership. These basic assumptions were taken into consideration when the first seminar was planned.

Immediately the authority factor had to be considered. Within the Seventh-day Adventist church in South Africa, the conservative elements are very strong and cling tenaciously to the hierarchical structure of church organization. For this reason it was thought

wisest to make these forces work for the program by utilizing the high acceptance levels inherent in the appointed leaders of the conference, particularly the president. It was decided therefore to appoint him to be convener of the program and to make the initial entry. He would also make periodic checks on the progress and direction of the proceedings. This duty would be shared by the writer as the president phased himself out into a less prominent role.

Finally the question of value in relationship to participant expectations was considered. The program was to be presented as a non credit learning exercise. This meant that in a reward-oriented society its intrinsic value would be questioned and this would affect motivation. This question has been examined in greater detail in the section on motivation presented on page 47 above. Suffice to say here that it was possible to draw an inference that the seminars were below par for credit and therefore not worthy of serious input in terms of attention and concentration. This program was also the first of its kind and this could have raised serious doubts as to its probable success.

With these thoughts in mind it was considered expedient to invest the program with as much prestige as possible right from the start by selecting instructors, discussion leaders, and observers from those in the group who had already studied beyond the bachelor level. The outcome of this strategy will be evaluated at the end of the first seminar description.

A secondary plan was eventually to spread the leadership roles as widely as expediency would allow among the group so that as many as possible would eventually share this responsibility. Then, according to the demands of the subject matter to be handled, resource persons would be used from outside of the conference staff. This last provision would be held to a minimum to protect authenticity and the uniqueness of the program.

CHAPTER V

DESCRIPTION OF UNIT I

Environment

The venue chosen for the first seminar was the campground at Hartenbos, near Mossel Bay on the east coast of the Cape Province. This is the venue for all Seventh-day Adventist summer youth camps and the annual church campmeetings which are held over the Easter weekend. The planning committee chose the venue for its completeness of facilities, its centrality, and for the traditional aspects.

The facility consists of four large dormitory buildings, five bathroom buildings, an auditorium, swimming pool, and an administration block--incorporating the food service facilities, offices, and a fairly large committee room. The grounds are large with shady trees and are situated within ten minutes' walking distance from the sea. This facility is ideal in many respects, suitable for a variety of activities, and provides adequately for almost all physiological needs.

A room was provided in which the meetings and activities could take place. The furnishings and decor consisting of tables arranged in a hollow rectangle, would be rated spartan by most standards. At the time of the first seminar this room was undeveloped, but by the time of the second seminar considerable work

and money had been spent to modernize this room. A ceiling was installed, the floor was covered with edge to edge carpeting, curtains were hung and the entire room was repainted. Special tables and chairs were made up and a permanent chalkboard and projection screen were installed. All of this resulted in a very comfortable setting for the learning sessions that would follow. This effort and expense was interpreted by the ministers as a gesture of serious intent with regard to the total program on the part of the conference administration and particularly of the president.¹

Entry

In this section a description of the first seminar will be given in sufficient detail for the reader to make an informed, personal evaluation of what transpired. The reader is asked to make reference to the program bulletin shown in appendix A.8.

This first meeting was important for the whole series. The president addressed the group giving a warm welcome and leading in a prayer of thanksgiving for traveling mercies. Thereafter the official entry speech was delivered. A verbatim copy of this speech as it was taken from a taped recording appears in appendix A,7.)

The president made several important points to promote the program:

1. That the role of mutual ministry played an indispensable part in the early church and made progress possible

¹ A diagram showing the layout of the room is given in appendix A,6.

2. That the men already felt a need for greater soul-winning skill and that knowing how people function in groups would help to meet that need.

3. That church growth must be preceded by a qualitative growth in the collegiality among the ministers

4. That the topic for study would be human relationships and the dynamics of group interaction.

5. That the value of the few days spent together would be lost if the participants did not enter into all the activities freely and without inhibitions

After a short period of reaction, the president invited the participants to divide for prayer bands to ask God for guidance during the three days they would be together.

Evaluation

This entry was well handled and introduced an important thread that would knit the fabric of the three-day experience together. That the experience of the men was started on such a high spiritual level made possible, in many ways, the ending that was experienced. The entry speech alerted the ministers to the fact that some new experiences awaited them. However, since very few had any idea of the nature of the subject, these statements in some cases probably created alarm rather than clarified expectations.

Delegation of Duties

Before the final dismissal for the evening, the problem of

maintenance functions was presented and the participants were invited to offer suggestions as to how it should be handled. After brief discussion it was suggested that the needs should be listed on the chalkboard and volunteers who would accept responsibility for each category would be listed. Some of the duties listed were time keeper, recreational activities coordinator, custodial crew, and reporting and evaluation team. Teams of three or four were assigned as they volunteered for these responsibilities with the understanding that the group as a whole would evaluate their performance at the end of the three-day seminar.

Morning Worship

On Monday morning, July 13, 1976, the first day of learning began at eight-thirty with a spiritual exercise. This was led by a seasoned minister of the Cape Town central church, a prominent pastorate. Because of his experience, maturity, and the contribution already made to the church, this man's leadership was well accepted. The content of his discourse had been prescribed as follows:

1. Jesus dealt with people individually; for example, Mary Magdalene, the Samaritan woman, Nicodemas, the Gardarene.
2. Jesus also made use of the small group dynamics: His disciples--the twelve and the inner three, Simon's feast, in the storm in the boat with His disciples, the pre-passion supper, and the family of Jairus.
3. What is important about Jesus' method of working with people that ministers should know?

This brief outline does not do justice to the substance of the sermonette which was well supported with scripture and quotations from the book Desire of Ages by E. G. White. A period of response and exchange of ideas stimulated by this discourse followed. Again the men were invited to join prayer bands in groups of five or six. About an hour and fifteen minutes were used for this exercise.

Evaluation

Although this period was longer than had been planned, its value, as far as the tone and atmosphere it created, cannot be measured. The assigned speaker did a competent piece of work and his sincerity was as infectious as his relaxed style. The verbal responses revealed spiritual stimulation and satisfaction with what had been provided. Perhaps the most important thing was the provision of a Biblical base for what was to follow. That there was a Biblical precedent for the practice of group theory allayed fears of delving into areas of social science which could be termed manipulatory by the uninitiated. As has been pointed out earlier the conservative nature of many South Africans has a definite limiting influence on experimentation unless it is proven to be permissible and beneficial.

First Session

Group Theory

The purpose of this section is to describe the events of the first learning session, July 12, from 9:30 a.m. to 12:30 p.m. (See the bulletin in appendix A,8.).

The objectives of this learning session were to be as follows: (1) to create an appropriate learning climate that would function immediately and longitudinally with appropriate reinforcement; and (2) to show the value and method of knowing and being known as members of a functional group. The method to be used was to introduce to the group some concepts in the area of human relations and group theory and to structure and allow participative events where experimental learning could take place.

However, objectives without a rationale have difficulty standing by themselves. In the first place the objective to create an atmosphere of trust and mutual responsibility among the pastors was specifically chosen since only there would the development of self-understanding and personhood be more likely to take place. The assumption behind this immediate and longitudinal objective was that personal growth and the release of human potential was more important to the total program, as it was conceived, than the accomplishment of learning assignments and the mere manipulation of behavior. Thus an attempt would be made to stimulate and meet the need for self-actualization--to form healthy relationships which would be mutually supportive. The second objective was to provide information on the basic principles of group dynamics and human relations. The assumption here was that if such an atmosphere were created, as described above, and if the theory were readily at hand, the opportunity to exercise these learnings as a skill acquisition would be desirable.

Activities to Implement Group Theory

The first session convened after a short break and followed the sequence given below. (Again only enough detail is presented to give the reader a fairly complete idea of the proceedings.) The five areas presented at the first session were:

1. Ice Breaker
2. Johari Awareness Model
3. Communication Skills
4. Five-square Puzzle Exercise
5. Group Dynamics

Ice Breaker.--Approximately fifteen minutes were used in an ice-breaking exercise regularly used by human-relations trainers. Each pastor was given the opportunity to tell the group about himself. The participants were seated around the room in a large circle facing each other. They were asked to relate the most important facts of their lives up to the age of ten. No prior explanation had been given about the purpose of this exercise. A discernible wave of interest was evoked and evidence of relaxation was unmistakable. As an opening exercise and an illustration of what was to follow, this succeeded very well. It was followed by a word of explanation that while we may often think we know people, there is much that is unknown.

The Johari Awareness Model.--Using the overhead projector, the writer explained the Johari Awareness Model. (See figure 6 below.)

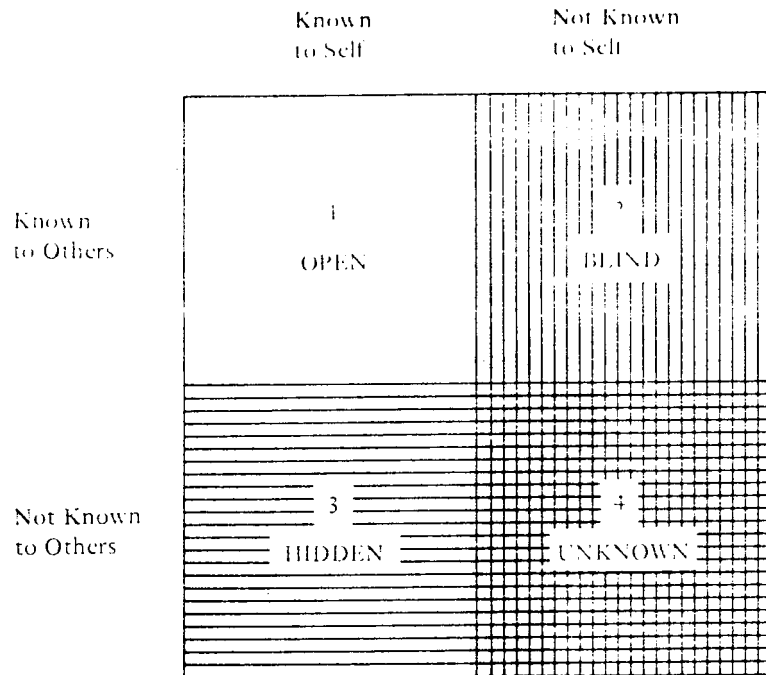


Fig. 6. Johari Awareness Model

The following points were made in the fifteen-minute presentation of this material:

1. This model illustrates that awareness of behavior, feelings, and motivation can be divided according to the levels of self-perception, perception by others, and non-perception by either self or others.

2. Through transactional communication the area designated 'open' may be enlarged with a consequent decrease in the quadrants labelled blind, hidden, and unknown. Transactional communication is a reciprocal process where members of a group receive and give information about themselves on a basis of mutual exchange. Reference was made to the icebreaker exercise in which information was exchanged in the hidden areas of the participants' lives. But

meaningful exchange occurs when much more difficult-to-handle information is given regarding feelings, emotional states, and desires from which behavior originates.

3. The term feedback originates from the field of cybernetics in electronically-controlled devices. Automatically controlled mechanisms, such as door-opening devices, function as information from their output is fed back to the in-put modules. This fed-back information enables the mechanism to modify its output performance. When people are really interested in personal growth, this element of human relationships becomes vitally important. Feedback functions best when the person giving information about himself is also given information that reveals how that information has been received. Only under these conditions can significant behavior modification take place.

4. This mutual exchange cannot be constructive unless there is a genuine interest, trust, and concern for each other. If there is a belief that the other members of the group will not deliberately, accidentally, or consciously or unconsciously use information against another, there is trust. But trust must be constantly nurtured and reinforced by trustworthy behavior.

5. The cost of such constructive relationships which is so essential to the enlarging of the open area of personality is in terms of time, energy, initial dependency on the group members, risk-taking, openness, and trust. When the trust factor is an unknown, or if it is known to be low, being genuinely open and honest can be a very high risk. But risk taking in transactional

communication tends to build trust; to evoke trust from other members of the group. In a healthy functioning group the individual ceases to think of his own needs in isolation but of the collective benefit that will accrue to the group as its goals are reached. For this reason the cost of group participation is high.

Following the presentation a period of discussion was allowed. It appeared that most had not thought of personality growth in these terms before but had intuitively felt a need to be known. Some expressed a desire to participate in a society of colleagues who would be that supportive and accepting.

Communication skills.--A warning needs to be made regarding mere mechanical tricks. To use certain devices without a genuine desire to understand and to be understood could be as disgusting as the "win friends and influence people" principles practiced by a person who actually does not like people but would like to control them. Antagonism and rejection will almost certainly be aroused by the inappropriate use of techniques without integrity. On the other hand, healthy human relationships being utterly interdependent can be vastly improved in tandem, each affecting the other reciprocally. The following skills may be considered, applied, and practiced until they become the most natural means of relating to people. Notice how each provides more accurate feedback.

1. Paraphrasing: This is a check with the person who is doing the speaking to determine the accuracy of his thoughts and ideas as they are perceived by the listener. But the speaker and the listener benefit. The speaker may decide to restate certain

concepts while the listener has confirmation of his understandings and so both stay in step. A paraphrase will begin with words such as: "I understand you to be saying. . . ." or "Did I hear you correctly when you said,"

2. Perception checking: This skill is practiced for the same reason as paraphrasing, but it is used to check on a different level of communication--feelings. A perception check will begin thus: "You feel very angry about. . . ." or "I understand that you feel very frustrated, am I right?" Perception is not dependent upon verbal communication alone but body language as well.

3. Describing own feelings: This is the reciprocal skill where the speaker takes care to make clarifying statements about his/her feelings rather than allowing a misconception to persist. It is possible that this device could be used to mask true feelings and this ploy may actually be an unspoken request for understanding. A description of feelings may be phrased in this way: "You may think that I am angry, but. . . ."

This material evoked animated discussion which had to be terminated with the promise that later in the day the topic of communications as it functioned in the group would be taken up again. The purpose of this segment was to precipitate thinking in this category in preparation for the literature conference which was to take place that afternoon. (More will be said about that later in the description.)

The Five-square Puzzle: At this point a change of pace was indicated and the group was divided into three almost equal

groups. The method used for the division was random selection. The allocation had been done arbitrarily some months previously when at the Easter Camp Meeting in April 1976 the three books were distributed to three equal groups of the ministerial worker force of the conference. The three books selected for advance reading were:

A Taste of New Wine by Keith Miller, Brethren, Hang Loose by Robert C. Girard, and Body Life by Ray C. Stedman. The lists of group members were compiled by the planning committee with considerable care as to the compatibility of men. A degree of arbitrary judgment was exercised but it was considered justifiable in view of the short time available. Group functionality would require more time than was available.

It came as a surprise to the participants to see the groups forming according to the books the men had read. This commonality would be used to good advantage in bond formation, which started almost immediately. Each group of six to eight members was given a large envelope containing the parts of puzzles made of card cut according to the patterns shown in figure 7.

The instructions were given to the groups of what was expected, i.e.,

1. Each package contained enough parts to construct five complete puzzles. Each member of the group was to receive some parts of the puzzles.

2. No communication by word, signal, or gesture was allowed until after the five puzzles had been completed.

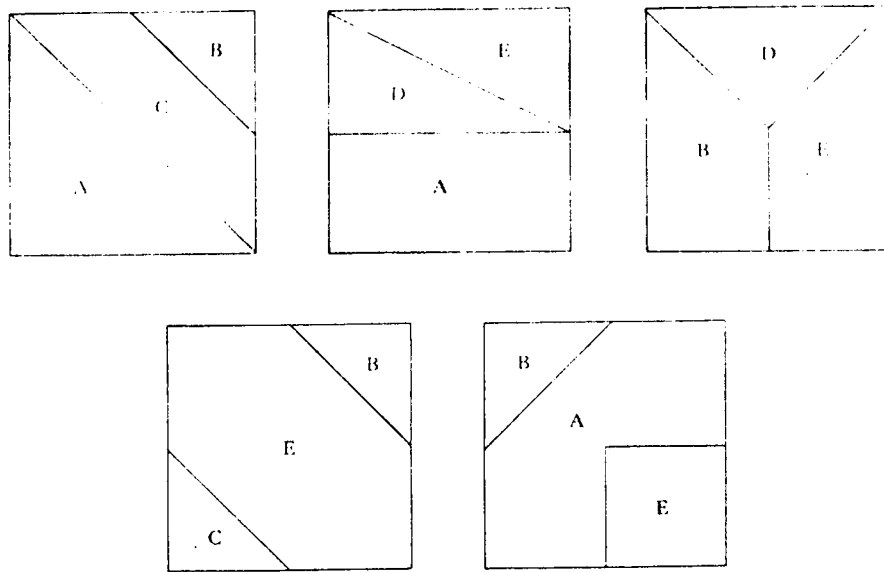


Fig. 7. The Five-Square Puzzle

3. Members of the group could offer his pieces to the project as he thought they would be useful, but no solicitation was allowed.

The groups were invited to choose one of three sites for their activities where tables or working surfaces were available. The purpose of this exercise was explained to the men when they returned to their seats:

1. To promote group identity
2. To illustrate the value of individuals in each functional group--interdependence
3. To illustrate how a mutual objective may be attained by cooperation
4. To highlight the essentiality of good communications for understanding and human-relations efficiency.

Evaluation.--It was obvious that this exercise would have been more successful if primary group formation had been facilitated before hand. One group consisting of mainly younger men functioned remarkably well, obeying the instructions and completing its task efficiently. A second group, two-thirds of which were above forty years old, were baffled by the task of playing a game clearly dignity was at stake. In this instance discipline broke down into an hilarious debacle. The third group, which was an even mix of young and old, proceeded at a slower pace, meticulously obeyed the rules. A noticeable degree of frustration was apparent which was increased when the first two groups crowded around and began giving advice. It will be noticed that there was a departure from the usual method of procedure in this group game, where ordinarily each member is given one part of each puzzle to be assembled. The reason for this departure was that the six to eight members in each group were too many for the normal procedure. During the evaluation session the following questions were asked: What happened? Did you feel the group was working together? Is verbal communication really necessary? In answer a number expressed uncertainty of the value of the exercise. A degree of resistance to this form of learning was beginning to emerge and would surface again later on.

A short break was announced and during this interval notice was taken of the verbal responses regarding the experiences thus far. These responses were generally favorable. There was a good deal of reaction. After the break a short review of the Johari Awareness Model was given using the overhead transparencies.

Group Dynamics.--A definition of Group Dynamics given by Knowles states: "The complex forces that act upon and within every group to make it behave the way it does."¹

After this introduction to group dynamics was given by the writer he invited the participants to consider what the forces were that act upon and within the group. The following outline provides a framework for the discussion that followed.²

- I. Properties of a Group
 - A. Cohesiveness--positive and negative
 - B. Structure--formal and informal
 - C. Atmosphere or Climate
 - D. Participation
 - E. Group Goals
- II. Types of Groups
 - A. T-Groups
 - B. Transactional Analysis
 - C. Sensitivity Training
 - D. Task-oriented Groups
- III. Functions of Groups--Processes
 - A. Internal Functions

¹Malcolm S. Knowles and Hulda F. Knowles, Introduction to Group Dynamics (New York: Association Press, 1959), p. 12.

²Material for this section was largely taken from: M. D. Dutton, Understanding Group Dynamics in Adult Education (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1972). Also: Malcolm S. Knowles, Introduction to Group Dynamics.

1. Task performance roles
 2. Maintenance or building roles
 3. Dysfunctional roles
- B. External Functions
1. Medium of change
 2. Target of change
 3. Agent of change

In the presentation of this material the lecture method was used for the most part, but questions were asked all along. Use was made of the overhead projector and the chalkboard. The material was treated in the sequence shown in the outline; the greater amount of time was devoted to the first and third sections. When the third section was reached a duplicated outline was distributed (see appendix A,9). It was suggested that it be used for notetaking. The purpose of this device was to free the men from excessive note-taking, to heighten their interest at a low point of concentration at the end of the morning session, and to emphasize material that would be useful to them later that day.

Reaction to this material was spontaneous and full of levity as one by one the different role functions were identified with certain individuals present. This exercise seemed to promote a cohesiveness and a willingness to respond more naturally in group situations. Some indicated having observed these roles being played but had not known how to identify them and differentiate between positive and negative roles. One responded by saying that he felt

more comfortable about himself since discovering that his role preferences were legitimate and even necessary.

This concluded the morning session and freed the men to engage in certain organized games or to relax in whatever way they pleased until the scheduled 2 o'clock afternoon session.

Second Session, Day One

When the participants reassembled after the lunch break it was decided that this would be the best time in the sequence of events to allow greater participation.

Literature Conference

Mention has already been made of the books which had been handed out several months earlier with accompanying letters of instructions. (See appendix A, 11, 12, and 13 for samples of the letters.) Earlier in the day these groups had already functioned together in an exercise designed to stimulate the need for consensus for functional efficiency. Now these groups were asked to reassemble in different locations; either in the same room or adjoining rooms, to discuss their findings as had been suggested in the letters of instruction. They were also asked to select a spokesman who would convey the consensus of their deliberations regarding the contents of the books to the group in plenary session.

While this exercise was in progress the writer spent approximately fifteen to twenty minutes with each group observing from outside the circle of chairs, recording in sociogram form the flow of exchanges among the members of each group. After about an

hour of discussion time the groups were reassembled in plenary form. These groups were asked to continue their consultation at their own convenience during the breaks and to be prepared to present a report the next day during the literature conference period.

The meaning of what had happened and the purpose of the exercise was explained to the men.

1. The sociograms pertaining to each group were shown in sequence with an analysis on each one. The tendency to dominate the discussion was noticeable in certain individuals while others remained almost completely inactive.

2. In one group there was a good lateral flow of conversation while in the other two the conversation seemed to be confined to pairs of individuals or across the group, the least desirable form. It was pointed out that the lateral flow of conversational exchanges usually indicates early integration of members. If there are silent non-participative members of a group, care should be taken to give them the option of participating and not to assume that they have nothing to say.

3. Role-playing evidence in the exercise was noted and the participants were asked to share what they had observed in the light of what they had learned regarding roles in the morning session. A question was asked regarding conflict and it was pointed out that persistent conflict would certainly be disruptive and was a dysfunctional role but that isolated instances of brief duration were actually productive in serving to sharpen thinking and polarizing opinions. Care should be taken not to allow encounters to result

in withdrawal or retreat and that the clarifying and peacemaking roles should be used.

4. Some felt that the time spent together was too long; others needed more time. It was pointed out that the size of the group had much to do with the productivity of that group. The larger the group the longer it would take in task performance, but the product would be of a higher quality than that a smaller, fast-moving group. A six-member group approaches the ideal since the components for subgrouping into pairs and triads are present yet the chances of harboring silent members is smaller than in a larger more cumbersome group..

5. A question on the value and use of the sociogram was a good opportunity to explain what to look for in the patterns of exchange so formed, i.e., the 'hub'--circling on one person's ideas; the 'gap'--the flow of conversation jumps certain individuals persistently; the 'log-jam'--conversation flow seems jammed; and the 'true circle'--conversation flows around the circle without missing anyone.

This seemed an appropriate moment to halt the discussion and this was done by handing out a duplicated document entitled: "Small Group Leadership" (see appendix A,15). Reference was especially made to the last page of the paper where a list of suggestions was given regarding procedures which could be adopted when intervening in groups. An additional paper entitled "Christian Growth Group," was handed out without any explanation except that the participants were asked to read this material carefully and be ready to react to

it the next day. This session was then dismissed for the evening recreation and meal break.

Evaluation

It would appear as though too much material had been attempted in the time available and that perhaps the group-formation process had not proceeded far enough before dissection and analysis was attempted. However the theory-practice ratio could be rated satisfactory considering this was a first attempt in structuring adult education learning experiences. The participants appeared at times to be confused, probably because of the newness of the material, and they had questions regarding its relevancy and usefulness. In fact these reservations were actually verbalized in private conversations and informal discussions afterwards.

Third Session, Monday, July 12

The third session of the day began at seven o'clock with the evening worship. At this time a historical lecture which traced the experience of the pioneers of the Seventh-day Adventist church in their early struggles in the areas of theology and church organization was presented. The full text of this lecture is found in appendix A, 14. The speaker was a younger, less experienced participant, one who had read for a Master's degree in Church History at Andrews University. The quality of this minister's material and his presentation had a three-fold effect, verified after the evening session by the following reactions:

1. That youth was no obstacle to making valuable contributions to the personal growth of members in a group of professionals

2. That further study toward professional excellence was definitely recommendable

3. That in the history of the church the value of group-related decisions was preferable to those made by individuals and that a precedent was well established for the study of this field of social science

No outline of this material was made available at the time but in retrospect it seems that this may have been a valuable hand-out. After a season of prayer the worship hour was concluded and the evening activity was begun.

The writer was again the speaker and facilitator, in this session. It had been planned that a group activity would be needed to strengthen the group-formation process and to serve as a further illustration of the principles covered during the day.

Each group formed during the day (determined by the books the participants had read) was asked to assemble at the same places used during the day's activities. Each group was given a large "Tinker Toy" set and assigned the task of building something that was representative of the group. In other words, in consultation with one another the participants were to reach a consensus-based group self-concept and choose a shape by common consent and construct this while preparing to give an explanation to the other groups what it was and why they built it.

During this exercise the range of reactions was remarkable-- from hilarity to seriousness to retreat and consternation. It was apparent that some were still having trouble loosening up and were not prepared at this stage to relinquish their ministerial roles. But for the most part the exercise was enjoyed since it bled off some of the tensions of the day while providing a lesson in consensus formation, the foundation of healthy group function. The explanations and demonstrations of the exhibits was also accompanied by banter, but the groups felt possessive of their products and wanted to have them remain on display until the close of the seminar.

First Session, Second Day, July 13

For the morning spiritual exercise the topic "The Use of the Question" was presented by a senior minister who was at that time the pastor of the campus church at Helderberg College. While this material could best be termed lecture rather than sermon, it was a study on the relationship between Christ's method of teaching and reaching people and sound sociological educational principles. Many examples of how Christ used the question were given and the results were shown. This analysis proved to be stimulating and aroused a lively response period. As on the previous day this time was closed by participation in prayer bands. There was a short break of about ten minutes.

Literature Conference

This time the conference president was the assigned facilitator for a literature conference, the foundation for which had been

laid the previous day. Each group had selected a spokesman to present their collective ideas and reactions to the books they had studied.

These presentations revealed that considerable thought had been given to their preparation. The writer had encouraged the different groups to utilize different methods of presentation and not feel limited to the use of the lecture method alone. One group leader responded to this suggestion and used the dialogue approach in his presentation. Another used the chalkboard in a diagrammatic illustrative report. This exercise took about two hours.

Evaluation

In terms of the overall objectives of introducing concepts in group dynamics and human relations this period was well used since it gave the group as a whole a bird's eye view of the operation of these principles in church renewal and personal growth patterns. From the participant's point of view the concept of mutual responsibility and participative learning-teaching was well established as a genuine intention on the part of the planning committee. During the previous day's literature conference it was obvious that some had not read the books. In the discussions that were necessary in order to produce the group reports these participants felt at a disadvantage. This dynamic generated some hasty reading of the material. A feeling of responsibility to the group was operating. It was hoped that this commitment could be transferred to the group as a whole.

Second Session, Day Two

After the lunch break the second session convened at two o'clock according to the schedule. The facilitator for this period was Smuts van Rooyen, and the session was designated as a laboratory session in which practical applications for the material could be found. It was interesting to observe that in facilitating this session van Rooyen also provided a live demonstration of the principles he had enunciated in the morning worship presentation, "The Use of the Question."

The verbatim account of this discussion period will not be given in this report, although a taped recording of it is available. A list of some ideas exchanged is given below:

1. The importance of small groups in the church
 - A. Uses the example Christ gave as a method of working
 - B. Aids communication in the church
 - C. Encourages involvement and participation
 - D. Facilitates the changing of ideas and attitudes
 - E. Satisfies the need for acceptance and understanding
2. The theological basis for the existence of the Church
 - A. The vertical relationship between God and Man--worship
 - B. The horizontal relationship between man and man--mission
 - C. One sidedness in the church, a sign of weakness in the life of the church (Man must take responsibility for his brother.) Reference was made to the book Body Life by R. C. Stedman.

3. implementation and use of dynamics in group life
 - A. Sabbath school applications (Return to the idea of the small study classes in Sabbath School. Make provision for this function in the architectural design of new churches.)
 - B. Bible study groups in homes (A form of inreach that can later be outreach when others are invited to join the group.)
 - C. Spiritual breakfasts (Reference was made to Emilio Knechtle.)
 - D. Worship hour substitution of group exchange instead of sermons
 - E. Youth work--providing an opportunity for discussions and the attendant surfacing of frustrations, concerns, and problems

This discussion period spontaneously developed into a time of personal sharing in which certain frustrations and deep interests were expressed. As it gathered momentum there was a remarkable openness and feeling of unity among the participants. Individuals expressed how they had long harbored grievances against some of those present and never felt the freedom to express these publically. Some had felt bitter towards the organization of the church for things that had happened and had not felt safe in expressing these before. Many expressed happiness that at last the foundation was being laid for real collegiality so that instead of seeing each other as competitors a brotherhood of mutual trust could exist. Some even

felt it necessary to publically be reconciled to those where differences had crept in. As a precursor to the evening meeting this could not have been improved upon even if it had been planned.

The Third Session, Tuesday, July 13

After the evening meal a brief evaluation session was conducted by the writer. An evaluation sheet was handed out with minimal explanation reminding participants that they were not required to write their names on the questionnaire but in the top corner to give their age in years and their number of years in the ministry. A sample of the evaluation questionnaire is shown in appendix A,18. The table shown below summarizes the results of this survey.

TABLE 3
SUMMARY OF SECTION A OF EVALUATION QUESTIONNAIRE

Section A	Yes	No	Undecided
1. Did the topic of this seminar fill a need in your ministry	20	-	2
2. Were you aware of this lack in your professional equipment before the seminar?	16	6	-
3. Were the methods used to transfer new knowledge and experiences appropriate to the subject?	16	1	5
4. Would you like to have more reading material before the next seminar?	17	2	3
5. Were the resources adequate for an effective seminar?	14	2	4
6. Was this learning experience well planned?	19	1	2
7. Do you feel that you have experienced professional improvement?	19	-	3

It is clear that the responses were overwhelmingly positive in this reaction to the experience still fresh in the participants' memories. Notable deviations from this unanimity are found under questions two, three, and five. Question two is one which has a high inherent threat level and yet there were six participants willing to admit to this need. It will be noticed that a studious attempt was made to avoid as far as possible the element of threat in this evaluation instrument.

In number three there is actually an unfair question since few would be in a position to really evaluate the teaching methods, but what was being sought here was whether the teaching style was acceptable or not. Under question five there is also a significant deviation from the largely positive reaction. It seems to indicate a desire for more material or a wider distribution of the teaching roles.

The second section of the questionnaire was of particular interest to the planning committee.

TABLE 4

SUMMARY OF SECTION B,1 OF EVALUATION
QUESTIONNAIRE

"What topic or area of ministry would you like to have featured at the next seminar?"

Worship	5
Counseling	12
Adult Education	1
Theological Subjects	4
Other--please state:	-

The last question was also of interest because it would reveal at least in part whether the program was well accepted or not. The categories shown in Table 5 are derived from the written responses.

TABLE 5
ACCEPTANCE OF THE PROGRAM DERIVED FROM THE
WRITTEN RESPONSES

Once per year	4
Twice per year	10
Three to four times per year	8

Obviously the men were well pleased with their experiences and had a high level of satisfaction. It would remain to be seen how this material would be used and whether there was an enduring stimulus to study further in this discipline.

The final event in the seminar was the celebration of the ordinances of the washing of feet and Holy Communion. This service was conducted by the president of the Conference, Alfred E. Birch. This was a very fitting conclusion to the total experience not only in view of the brotherhood that was generated that afternoon but also in relationship to the material handled and experienced during the two days of the seminar.

The verbal responses were uniformly positive, even enthusiastic, but the written responses volunteered at the bottom of the evaluation sheets were generally more insightful. Some of these were:

"Too short this time, need one more day."

"We were uncertain of our aim and of what it was going to be about. Should have created a need at the start."

"Not enough time to digest the material. Could have spent more time on the practical applications."

Second Evaluation

Six months later a questionnaire was administered to measure the degree of integration of the material presented in this seminar. It would have been naive to expect a very high level of integration by itself, but the longitudinal effect of the seminar had to be measured in terms of usefulness to the men and stimulation to further study. Responses to the questions asked are shown in tables 6 and 7 and figure 8. Table 5 shows the responses given to question 8, concerning the type of benefit the participants felt they had received from the seminar.

TABLE 6
SECOND EVALUATION OF SEMINAR BY PARTICIPANTS

	No. of Responses
Type of benefit:	
mostly personal	4
mostly professional	
both personal and professional	10
of academic interest only	2
Response Total	16

The responses to question B,2, "Were you able to integrate some of the principles learned in this unit into pastoral situations? If so, please state in a few words," are shown in table 7. Figure 8, a histogram showing the distribution of years of service among the total group being studied is given here again for the convenience of the reader and for comparative purposes.

TABLE 7
COMPARISON BETWEEN INTEGRATION OF LEARNING FOLLOWING
THE FIRST SEMINAR AND THE YEARS OF SERVICE
OF THE RESPONDENTS

	1 to 15 Years	16 Years and More
Total number in this category	15	10
Percent of the total	60%	40%
Number of responses	9	7
Percent of the sample	56.25%	43.75%
Number who integrated learning in pastorate	4	5
Percent of number responding	44.44%	71.42%
Percent of total number of responses	25%	31.25%

From these figures it would seem that the older, more experienced ministers showed a greater capacity for implementation of this material or on the other hand had more opportunity for doing so. It should be borne in mind that four of the nine respondents in the under fifteen years of service category indicated that they had been in their present position one year or less. It would be

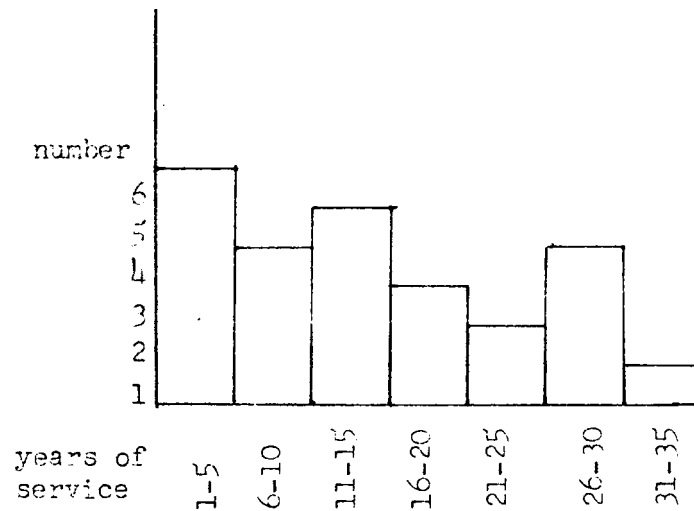


Fig. 8. Histogram of the distribution of years of service.

reasonable to assume that these men were the younger, intern-level ministers and would consequently have less room for the exercise of initiative or were, perhaps, less secure in their abilities at that stage. While it was hoped that a higher level of integration would result, it is admitted that the nature of the content, although liberating on the personal level, possessed a high level of newness and was, therefore, a threat for many of the ministers. Furthermore, from the outset it was recognized that this material would be of general applicability while being specifically focused on improving collegial relationships. It was hoped, however, that the experience of the first seminar would at least stimulate a desire to know more and that this would be expressed in terms of further reading back in the pastorates. In this we were not disappointed, for in answer to the last question which asked whether the participants had spent more time reading, all

respondents indicated that they had read some (12), while the remainder (4) said that they had read a fair amount. In private conversation with certain individuals, it was learned that of those near enough to the large centers where books on the subject of group dynamics could be purchased, five had done so. A more direct result in the area of stimulation to further study was recorded in the decision of one participant to attend Andrews University to major in the social science aspects of ministry. This decision was implemented within a year of this seminar.

After the administration of the questionnaire at the close of the seminar, the president expressed his appreciation for those who had taken part in the teaching, organization, and maintenance roles in the seminar.

Projection

In looking forward to the planning of the next seminar certain aspects were to be given more careful consideration in order to improve the quality of the experience.

1. As has been mentioned the seminar room needed attention and this would have to be improved considerably. The need for ceiling, carpeting, heating, permanent furniture, proper lighting, and paint was painfully obvious. It was considered vital, even for ministers who were not unused to roughing it, to create a comfortable environment.

2. A wider distribution of teaching roles would have to be considered, and perhaps specialist consultants could be used to

facilitate the transmission of the factual material on the subject of pastoral counseling.

3. Clear job-descriptions would have to accompany assignments of sub-sections of the topic. The amount of material to be covered would have to be carefully limited and specified.

4. More time would have to be spent. The duration of the first seminar was a definite negative. Perhaps one more day would have to be allowed, and if the practice of beginning just after the weekend was continued there would still be enough time to travel back to the most remote pastorate before the next Sabbath.

5. The assignment of reading materials either in book form or as duplicated manuscripts would have to be continued and be more focused in order to provide an equal base from which to begin. This would minimize the uncertainty of direction which was a characteristic of this first seminar. More care would be needed to bring the participants 'on board' by the use of consensus-building techniques and climate reconstruction.

Summary

As could be expected after the very first seminar there were numerous items of discovery and learning. Apart from the environmental adjustments and logistical arrangements mentioned above process refinement would be necessary.

In the seminars that would follow it was decided to supply clear job descriptions for all important activities. Indeed, everything done in a seminar would have to be considered as important and be planned. The balance between tight presentations and

integration segments would need careful decision and maintenance. Wider distribution of participation with accountability to the group would have to be preserved. Clarity of presentation of material would have to be improved steadily, and it could not be supposed, as was done in the first seminar, that the relevancy of the material would be seen from the start.

Some positive outcomes may also be recorded. The equality of ministers was introduced and accepted to a degree not known before. Evidence of the abandonment of roles could be seen after the first day when the participants began to adopt more casual clothing and abandon the black tie and collar "uniform." With the relaxation came acceptance and greater freedom to enjoy the building of mutual understanding and trust. Apart from the initial shock of the first exposure to the science and implications of group theory the possibilities for implementation began to be clear to some.

Finally it should be asked what the knowledge of group theory processes and procedures could contribute to the overall effectiveness of the professional minister. The direct purpose of this seminar was to establish a base of acceptance and understanding upon which later experiences could be built. Secondly, it was hoped that the participants would experience a widening of intellectual horizons which would result in further private reading and that ultimately they would be able to utilize the learnings in pastoral situations. It should be admitted that every participant could not be expected to relate enthusiastically to every topic that would ultimately be treated. Some pointedly indicated at the

time of the seminar their discomfort at the prospect of using this information, but they agreed they would give it more thought.

It was generally agreed that the experience had been worthwhile and justifiable in terms of the time and expense. There was no doubt about the desirability of another seminar, especially since it would be based upon the consensus of request for a selected topic.

CHAPTER VI

DESCRIPTION OF SEMINAR TWO

Introduction

This seminar will be described in brief outline only. The purpose is to present enough material to provide the reader with the overall view so that the developmental process may be assessed. But for the sake of brevity and economy of space certain details will be omitted.

As has been shown in chapter IV, the participants who attended this seminar were virtually the same as those at the first during July 1976. A questionnaire was given to the ministers where they were given the opportunity to indicate the topic to be studied at the next seminar. The planning committee remained intact as it had been constituted by their selection in January 1976. This committee was unanimously re-commissioned to plan the second seminar. A Planning Committee session was called for September 21, 1976. The minutes of the committee are shown in appendix B,1. The following outline for the treatment of the topic was adopted:

1. Review of introductory aspects of counseling
2. Marriage and family problems
3. Youth counseling

In adopting this outline it was recognized that in the time available only the most important aspects could be covered.

Selection of material would be a critical factor and those designated to present information and facilitate discussion would be advised to be economical with the use of their time. At the same time superficiality was to be avoided by providing insights gained from the most recent literature available. In accordance with the requests for material in advance of the forthcoming seminars it was decided to purchase the book Competent to Counsel by Jay Adams and to distribute this through the mail to all the ministers who would be attending the next seminar.

An attempt would be made to involve more of the participants in the administration of the total seminar experience as far as possible. But since there were few qualified in this area of pastoral practice, the presentation of factual material would be assigned to those who had further qualifications than the bachelor's level.

The data for the next seminar was established with reference to the overall conference calendar of events and was to be January 9-12, 1977. Thus a period of four months would provide enough time in which to make adequate arrangements and allow the participants to do their preparatory reading.

First Session, Sunday, January 9, 1977

This session was an evening appointment, the purpose of which was to orient the participants to the proposed program and gain acceptance from them for what was to follow. The reader will observe that at this early stage of the pilot program development, there was not sufficient confidence among the program directors to

allow a completely open approach to the structuring of the learning experience. Ideally it would be worked out together with the establishment of a working contract between facilitators and participants.

As before in the first seminar the entry speech was made by the president of the conference. In this address he made the following points:

1. Welcomed all the workers
2. Reminded the ministers that this meeting was for the purpose of professional and personal enrichment
3. Invited all to participate freely
4. Reminded the participants that this seminar was planned in response to the requests registered in the questionnaire
5. Invited the participants to study the program of events provided by the planning committee
6. Focused everyone's special attention on the objective; to assist the pastor in formulating a personal philosophy of counseling in general that would improve his professional skills in particular. The participants were asked if they felt that this was a reasonable objective and if so would they accept it as read or did they want to change it in any way. There were a few hesitant responses in favor of it and the vote was taken to accept the objective as written.
7. Introduced the subject by presenting a definition of counseling used by Robert Williams:

Counseling is a professional, accepting, non-judgmental, confidential relationship between counselor and counselee in which the counselor helps the client to understand himself and his life space in order to make meaningful and informed choices appropriate to his developmental level.¹

8. Pointed out that the goal of all true counseling undertaken by the Christian counselor is to find solutions that will lead the individual to experience the "abundant life" in Christ

9. Indicated that two kinds of counseling have been in vogue--Directive and Non-directive counseling--but a third category would also be studied--Nouthetic Counseling, as proposed in the book Competent to Counsel by Jay Adams (The participants were asked to indicate whether they had taken time to read the book.)

10. Reminded that there would be opportunities for discussion and exchange of ideas and insights (He hoped that this seminar would prove to be most helpful and refreshing in terms of the objectives.)

To end the evening and to establish an atmosphere of challenge and serious inquiry a film "Neurotic Behavior" was shown. The film occupied about twenty minutes and was followed by a discussion of some of the techniques used by the professional counselor as he dealt with a variety of neuroses. The discussion was remarkably alive for the first session. It seemed that the freedom gained at the previous seminar had not entirely been lost and was being reinforced by the recreation of the same atmosphere in familiar surroundings.

¹Robert Williams, Class Notes. Andrews University.

Just before dismissal for the evening a questionnaire was given to the men to complete. A sample of this instrument is shown in appendix B,4. The purpose of this event was to determine as accurately as possible what degree of motivation each minister was experiencing with regard to the learning experience. It was also anticipated that it would also show to some extent what interest the men had in this aspect of the professional minister's duties. The results were interesting and are described below.

The first question was framed in a statement to which the participant was asked to match a supporting statement or a pair of statements. The question-statement read: "I have a well-defined need for improvement in the area of pastoral counseling because"

The responses were as follows:

1. Three men said that they had a growing interest in this area.

2. Nine said they had a growing interest because of their pastoral experiences which had revealed a degree of incompetence in this area.

3. Three men said that both their pastoral experiences and personal needs had aroused their interest in this subject.

4. Four men combined the first option with the third showing that they had growing interest in the subject because of personal reasons.

In summary the suggestion made on the planning committee that at least some of the men would benefit personally from this seminar was well supported by this sampling of needs before the program

began. It would be supported again by verbalized responses later on. It was considered that the motivation for this seminar was well established without specific stimulation being introduced for motivation.

The second question had to do with the amount of self-directed study in the area of counseling. It was also designed to reveal interest and motivation for learning and, perhaps, the strength of this motivation. It was important to know whether any of the participants had sought to satisfy their felt needs on their own. Again the question was framed as a statement with three optional qualifications to select and the responses were as follows:

1. Nine men said that they had done some reading in pastoral counseling during the previous twelve-month period.

2. Four indicated having read some during the previous two-year period.

3. Six admitted to the fact that they had not done any reading in this particular area since leaving college. That period of time was not supplied but could be taken to mean in excess of two years.

4. One person said that he had not read any theory on counseling at any time in his experience. This option was not contemplated in the design of the questionnaire but this response was volunteered.

Expressed in percentages the 65 percent who had a level of interest high enough to motivate personal reading was an encouraging indicator and was higher than was expected. However, about one

third of the group of ministers would have to be motivated by the experience of group involvement. It was hoped that there would be both an accumulative and residual effect in the motivation derived from the seminar and that this would have to be determined in some inconspicuous way after the seminar.

First Session, Monday, January 10, 1977

The worship period to begin the day was held before breakfast. This was conducted by a senior minister and emphasized the value of possessing the Word of God. But having the Word of God was of no value unless it was allowed to have a maturing effect on the minister.

After the breakfast break the session was reconvened. The purpose of this session was to deal with the basic principles of counseling. It was assumed that the discrepancies in educational backgrounds would need to be taken into account in each seminar and that an equalizing procedure would be needed to bring each participant on board before new material could be entertained. The following is a list of the subtopics that were handled in the course of the first hour:

1. Facade phenomenon is when the presenting problem may not be the real concern. The client often does not know how to begin or does not trust the counselor right away.

2. The questioning technique is used in the course of the fact finding procedure when the client begins to express greater freedom. However, the counselor does not proceed further or faster than the client is willing to entertain.

3. Relationship-building techniques can be broken down into seven different areas. They are:

- a. Ice-breaking--how to be economical and yet introduce a relaxed atmosphere from the start
- b. Physical arrangements--privacy, comfort, no separating furniture, lighting
- c. Acceptance technique--facial expressions, tone of voice, distance and posture, body-language
- d. Time--hour of day; length of counseling sessions
- e. Assignments--reading, writing lists of aspects on the problem, producing own solution either in private or to be shared
- f. Responsibility acceptance
- g. Goals agreed upon

4. Terminating skills enables one to bring the counseling session to a close or to terminate the relationship when it is no longer productive or is actually counter-productive.

During the presentation of this material many opportunities were given for reaction, comments, and questions. It will be noted that the usual introductory material was not used at the start but presented after this first hour. The purpose here was to stimulate interest and create a feeling of accomplishment very early in the session. After a short break the session was resumed.

A handout (shown in appendix B,4) was distributed. This was a comparative chart illustrating various counseling approaches. The participants were asked to compare the different approaches with

that of Jay Adams and write in the different items as the discussion of that theory proceeded. Then the participants were challenged to use the final column for the position they would take personally.

This change of pace had the desired effect of polarizing the ministers into mildly conflicting groups from which developed a rather animated discussion. No attempt was made to solve the problem at that point; it was left as a personal issue.

The next sub-topic to be handled was the question of relationships in counseling situations. How to develop relationships had already been broached. But here three aspects were emphasized:

1. The uniqueness of individuals in spite of the sameness of human problems

2. The problem of objectivity versus subjectivity and how to maintain a balance and remain uninvolved on the emotional level (Examples were given and invited with almost too many responses.)

3. Ethics in counseling (This subject was to be taken up again and so was not developed fully at that time.)

Next, the personal characteristics of the counselor were discussed. The procedure used here was to invite the participants to build a list of what they considered important. Three main qualities emerged as a general consensus of opinion:

1. Spiritual maturity--a personal knowledge of God's power

2. Intellectual development--informed and skillful

3. Emotional stability and self-knowledge

A good discussion developed on the subject of how to become acquainted with one's own needs, strengths, values, and priorities.

It was suggested that in mutual exchange with fellow ministers this may be facilitated. This thought contributed by one of the participants showed an abiding belief in the values discovered at the previous seminar on human relations six months earlier. There was no doubt that the relationships among the participants were being reinforced. It also showed that there was an affinity between the subject matter of the previous seminar and counseling as a professional skill.

After a short break and during the last hour before the lunch break the following sub-topics were discussed with considerable sharing of ideas:

1. Acceptance and caring
2. Neutrality
3. Understanding
4. Warmth
5. Freedom
6. Honesty
7. Flexibility

This brought the morning session to a close. Before breaking for recreation and lunch, the participants were invited to examine the table of books and other resource materials which were on display. The purpose of this was obviously to stimulate and broaden perspectives. Many of the men were far from the large cities and book shops which would be likely to stock books of this nature. This was an opportunity for them to see what was available for further study.

The Second Session, January 10, 1977

This was the afternoon session which began at two o'clock. A connective link with the morning session was established by asking the ministers to construct a list of the resources available to the Christian counselor. This would stimulate the idea even further that the possibility of development in the area counseling skill was available. The following is a list of the contributions:

1. The Bible
2. The writings of Ellen G. White¹
3. Colleagues, experts in own area/pastorate (mutual ministry)
4. Techniques of counseling specialists
5. The journal Psychology Today
6. Prayer, power of the Holy Spirit, faith in God (a well integrated spiritual life)

A senior minister, the pastor of the college church, was then asked to present a study on the use of Scripture in counseling. This was presented in a Bible study style and as such was a change of pace. The purpose was to reinforce the concept of available resources for continual growth and development, that there was no reason for the lack of skill and ability within the limits of each individual. The following is a sample of the Scriptures used in his presentation:

1. The Bible is the criterion for behavior Romans 3:23
2. The Bible provides the answer to problems Acts 4:12

¹The writings of Ellen G. White are regarded as having special spiritual significance for members of the Seventh-day Adventist Church.

- | | |
|---|---------------|
| 3. The Word produces faith | Romans 10:17 |
| 4. The Word provides the way of cleansing | 1 John 1:9 |
| 5. The Bible offers discernment | Matt 24:24 |
| 6. The Bible is a protection against sin | Psalms 119:11 |
| 7. The sinner has an advocate with the Father | 1 John 2:1 |

During this period the ministers were actively engaged in following in their own Bibles. There was no participation or discussion apart from this. Then the actual techniques and procedures were discussed. Some of the points which surfaced were:

1. Have the Bible visible
2. Ask the counselee to read an assigned verse
3. Assign a verse of Scripture to be memorized
4. Personalize the Scripture by showing its applicability to the situation the counselee finds himself/herself in
5. Select Scripture carefully and do not inundate with too much
6. Ask the counselee to mark his/her own Bible

During the discussion doubts were voiced regarding the possibility of obtaining a solution for every human problem from the Bible and that the idea of using the Bible as a prescription pad seemed to strain the credibility of some counselors. The point was established that the principles are found in the Bible but not the specifics. The brokenness of humanity and the general sameness of the human condition brought the human family under the healing action of God. As He reaches out to man with all the resources of heaven, He ministers to us through His Holy Spirit.

The importance of this development was a strong indicator of the freedom-to-express-ideas principle which was earnestly being sought. It is not possible to program this response pattern, but after creating the most compatible conditions for its emergence the group must be permitted and encouraged with every indication of desire for freedom.

When the participants were reassembled after a break, the topic "Professional Ethics in Counseling" was opened for discussion with a minimum of leadership. The ministers were asked what they understood by correct ethical behavior in the counseling role. The following were some insights shared:

1. Physical contact with clients should be avoided at all times
2. Do not probe for details the client is not ready to release
3. Do not discuss other people with the client--not even as an illustration of principles
4. Counsel in appropriate surroundings--the pastor's office, at home when a third person is there, and never in a parked car in a deserted spot
5. Recognize own limitations and do not presume to deal with problems that go outside province or range of training and skill
6. Do not handle a case handled by another counselor without clearance from that person
7. Prevent and be alert to the formation of dependencies and emotional involvements

Although these principles were rather basic it should be remembered that this first day was devoted to the review and reinforcement of previous learning and to put on an equal footing those who had no college training.

This discussion developed well and spontaneously as the ideas were collected and organized on the chalkboard. Further information was covered under the heading "Some Pitfalls in Counseling."

These may be summarized as follows:

1. The danger of the counselor being encapsulated by dogmatic, preconceived ideas
2. An uneasiness of functioning as a counselor when a philosophical base is lacking
3. Hasty diagnosis
4. Subtle value impositions
5. Assumption of parental roles toward the client
6. Unnecessary prolongation of the counseling relationship

These pitfalls were discussed adequately in an open, full involvement style. This brought the afternoon session to a close and the men were free to join in the proposed water polo game. Since it was summer this suggestion was largely welcomed and served as an excellent relaxant and provided an opportunity for team-building processes.

Third Session, January 10, 1977

The evening worship service which preceded the evening session was conducted by one of the younger workers. In brief

outline, the scenario between Jesus and Nicodemus was discussed as follows:

Introduction--Who was Nicodemus

1. Jesus accepted Nicodemus as a genuinely needy person
2. Nicodemus' presented request was not answered as Jesus went to the core of his need
3. Jesus' attitude toward Nicodemus--accepting and helpful
4. Jesus' individual approach--each person treated separately
5. The application of truth to the needy Nicodemus
6. The results of the encounter--Nicodemus a loyal supporter of the Church

Following the worship hour the evening session began with the president of the conference leading out again. The body of ministers was divided into four groups of approximately six each according to the seating selections made at the beginning of the seminar. The task assigned was to make a start on the formulation of a philosophy of counseling compatible with the beliefs and practices of the Seventh-day Adventist Church and in the light of the various factors discussed during the day. This activity was approached with good motivation since the ingredients were provided and a common base of knowledge was fresh in the participants' minds. A satisfying degree of group processes seemed to be operating although nothing had been done to rebuild the group identity in a special way. About three-quarters of an hour was used in this way and then the group was constituted in plenary session. The consensus

of ideas from each group were presented in a brief statement from the recorder of each group.¹ Thereafter a handout entitled "A Personal Philosophy of Pastoral Counseling" was distributed. This document is in appendix B,7. This handout was given not as something to be adopted without thinking, it was pointed out, but as a model showing how to draw up a personal philosophy. The week following the seminar a duplicated collection of the various products from the group activity on the development of a personal philosophy of counseling was distributed to all participants through the mail. (See appendix B,8.)

Second Day, Tuesday, January 11, 1977

Worship was conducted by a senior pastor, from a large city congregation, who was assigned to talk on the topic of spiritual testing and temptation as experienced by the committed Christian. The Scripture used was 1 Corinthians 10:1-11. He stressed the commonality of problems; the necessity of an alive relationship with Christ; and the dependability of Christ's power and forgiveness.

First Session

The morning was devoted to the study of interpersonal relationships found in marriage and the family. The one assigned to present the information and handle all discussions was an experienced pastor and, at that time, on the staff of Helderberg College as a lecturer in the theology department. His material was organized according to the following outline:

¹See appendix B,5.

1. Communication in the family and marriage

- a. Poor communication is the cause of poor marriage relationships in many instances
- b. How to restore broken communications

The method used in this section was to introduce the subject then invite the participants to brainstorm suggestions on how the communications links would be restored in a strained marriage relationship.

2. Some other causes of marriage break-down

- a. Different backgrounds--cultural, educational, social
- b. External pressures--working mothers, absenteeism, relatives
- c. Quarrels--financial, sexual incompatibility, jealousy
- d. Personality problems
- e. Occasions--marriage, birth of first child, menopause
- f. Childlessness

Here the method of transmission was the lecture method while contributions were accepted as they were presented and points clarified in the usual way.

3. The ethics of handling marriage and family crisis

- a. Third-party consultation ethics
- b. Upholding the standards of the church while giving sound advice as regards irreparable marriages
- c. Sitting in judgment--not choosing sides, not being neutral
- d. How much to do in order to keep the marriage together

- e. The procedure involved in restoration of a member to the church after discipline

This material provoked an animated discussion and revealed that a considerable discrepancy existed in the handling of marriage problems in various parts of the country. Subsequently a sub-committee was established by the Conference to review the criteria concerning divorce and remarriage. This material was particularly pertinent since the ministry is not altogether immune to the common problems of marriage as has been revealed in recent years in the United States. In private conversation between sessions more than one minister admitted to having serious problems in his own home and had not known how to proceed. Others had felt inadequate in the fact of marital problems in the church.

Second Session

For this part of the discussion on the physical aspects of marriage, the planning committee had secured the services of a Christian physician who was also an elder in the college church. His treatment of the sub-topic was particularly satisfying since it was treated using a holistic approach. The following was his outline. He used the lecture model throughout occasionally allowing time for questions.

1. Theology of sex

- a. After sin entered the world the marriage relationship served as a constant reminder of the relationship which was lost between God and man.

- b. In spite of sin God has desired the closest relationship with man but first He must restore man to his Edenic state.
 - c. The marriage relationship is used in scripture to describe God's love for man.
 - d. The only way was for God to bind Himself to mankind permanently is through the incarnation of His Son.
 - e. God created man capable of sharing in the creative work.
 - f. Sex is morally neutral just as appetite is neutral.
 - g. Sex does not stand alone, but it presupposes a moral, spiritual, and intellectual commitment and responsibility.
2. The physiological and psychological development of humans
 - a. Childhood
 - b. Adolescence
 - c. Adulthood
 3. Problems that could undermine a marriage relationship
 - a. Frigidity: physiological, constitutional, psychological
 - b. Impotence: categories of impotence, causes
 - c. Aberrant behavior patterns: sadism, transvestism, masochism.

In this brief outline of the material only the main points are represented and the reader will understand that it was perhaps too far-ranging for the possibility of an in-depth technical detail

to be introduced. However, on certain much misunderstood sections dealing, for instance, with the reproductive processes, the physician resorted to the use of diagrams. The ministers were surprised at their own ignorance on certain physiological phenomena.

The presentation of this material was considered rather important to the ability and insight a counselor may need in dealing with a category of human problem which arises very frequently. The treatment of the subtopic was handled in a tasteful and dignified way and caused no offence even to the most conservative members of the group.

No reference to the breaks and other physical arrangements have been made. It is assumed that the reader would accept that these took place as planned.

The Third Session

The evening session was commenced after the devotional period conducted this time by an intern who discussed with considerable insight the miracles which Jesus Christ performed for individuals with whom He had a conversation.

It was decided that further presentation of material would not be appropriate after a long day of concentration. For this reason a film on adolescent problems was screened. These films were hired from the Department of Education, a government agency. As before a discussion was facilitated in which certain points were highlighted.

First Session, Wednesday, January 12, 1976

Aspects of Youth Counseling was the title to be discussed and considered on this last day of the workshop. Since there were some present who had functioned as youth directors over a period of years, there was considerable anticipation regarding the flow of ideas after the topic was introduced. In order to initiate thinking along new lines a short lecture was presented by the writer. The material used was mainly from the classic book Youth Ministry by Larry Richards¹ and from other sources. An outline of this material is shown below:

A. What Counseling is NOT

1. Youth pouring out problems to an adult while the adult listens sympathetically. The youth is relieved to have an opportunity to express his feelings and leaves feeling grateful.
2. Adult gently questioning and probing helps youth to see why he is inadequate. Now the youth has an increased ability to accept, understand, and live with himself and has reduced unhappiness.
3. "Answer man" with files and vocational tests provides facts needed to make decisions.

B. The relationship of negative function:

1. Lack of respect for the young person
2. Lack of willingness to listen to the young person

¹L. O. Richards, Youth Ministry (Grand Rapids, Mich.: Zondervan Publishing House, 1972).

3. Absolutizing own (adult) norms
 4. Overprotectiveness, desire to control the youth
- C. Different approaches to Youth Counseling evaluated
1. Advice giving - Adult assumes superior and distant position relative to the youth. Non-motivating toward sharing inner self.
 2. Reassuring - Implies greater insight on the part of the adult. Feelings and concerns of the youth are not important. Youth simply told not to worry.
 3. Understanding - There is a desire to understand which invites further communication. But this approach is inadequate because the counselee is invited to move toward the counselor who remains stationary. It does reveal concern.
 4. Self-Revealer - This counseling technique requires the counselor to take the first forward-moving step toward the young person. There is no attempt to conceal genuine humanness; which is not necessarily sinfulness. Common ground is established without having the exact experience and feelings, but similarity. In making a self-revealing statement the counselor says, "I respect and value you as a person like me."

The participants were asked to express their feelings with respect to the above propositions. Some of the contributions and issues taken to task are given below:

1. How can I help someone unless he things I have the answers?
2. If I admit my personal weaknesses and vulnerability how much confidence will the client have in me?
3. Isn't it better to operate from a position of power?
4. Is it probably better not to get too close to those you minister to? Young people should never have their adult ideals brought down to their own level. Young people have adults as their models.

The discussion went well and had to be interrupted. A mini lecture was presented to establish the theological position. The scripture references used were some of the following: Rom 6:4; 1 John 4:18; 1 John 1:5-10; John 1:12; 2 Cor 1:8, 9. It was emphasized that man must operate within the freedom God gives to be authentically one's own self without the need to erect false fronts, to admit to one's humanness and need, and to realize the change God would produce in the life. This is the antidote to despair experienced by so many youth in their development. The youth should not be made to feel inadequate but, on the contrary, they should be shown how to exercise their power of choice spoken of in Rom 6:16 and following verses.

After a break some principles of Christian discipline were considered.

1. Christian discipline is not an expression of inner pressure.
2. The principle of affirmation

3. The principle of expectation

4. The principle of a fresh start

It was suggested that the application of these principles could be a legitimate part of the method used to implement the philosophy of counseling each minister had been challenged to develop individually.

One of the suggestions from a participant was for some guidelines on premarital counseling. It was seen then as an opportunity to employ some of the principles enunciated up to that point. In principle the young persons should be handled as people who possess the right to decide. However, they should have their ability and right to decide reaffirmed and then have the ingredients of the choice clarified for them. All of this was worked out by the ministers in a cross-flow of conversation while the writer wrote the ideas on the chalkboard.

In the clarification process the young person should be able to ask and receive some guidelines. The following six tests in the choice of a life companion, as an example of a specific problem which could be presented, taken from a speech delivered by Charlie Shedd were presented.

1. The transparency test--the willingness to know and be known

2. The distance test--what will he or she be like ten years from now

3. The liberty test--will there be freedom to be or jealousy, suppression, and frustration

4. The unselfishness test--what kind of love is being offered
5. The mercy test--acceptance and forgiveness, how much available
6. The holiness test--having the Divine Third Party in the marriage

With the presentation of this material this session was drawn to a close. A fatigue level had been reached that had resulted in minimal returns in terms of attention and saturation. An instrument of evaluation had been prepared in advance and this was administered at that time. It consisted of two questions with four options offered as suggested responses. A sample of this questionnaire is shown in appendix B,9. The results of this instrument are shown below:

TABLE 8

RESULTS OF QUESTIONNAIRE, QUESTION ONE

Question one: The areas of pastoral counseling handled in this unit were:

Adequately treated	8
Needed more detailed information	2
Did not satisfy my needs	
Have stimulated me to seek more information	12

TABLE 9

RESULTS OF QUESTIONNAIRE, QUESTION TWO

Question two: For our next unit in July I would like to participate in learning more about:

Preaching	10
Teaching	7
Administration	2
Theological issues (please state)	1
Other (please state)	1

Evaluation

From the data given above derived from feedback directly from the participants, it can easily be seen that the desired effect had been achieved. It has already been stated that in this program of continuing education a primary objective was to stimulate the individuals to participate in it and to engage in study on a continuous basis. The value of this seminar as seen in retrospect lies precisely at that point. The needs of the ministers were brought into sharper focus and an approach to the subject was provided. Furthermore, a common base of information was established upon which it would be possible to build in the future. It was pointed out right at the start that the subject would not be treated in depth for the sake of those who had no background in the subject or had very little. Some expressed appreciation for the refresher approach. Later it was revealed that some had rather serious marital problems of their own and that the discussions and information had been very appropriate and useful. Special

appreciation was offered for the presence of the medical doctor whose physiological-theological treatment of sexuality in marriage was considered a highlight.

In terms of expressed objectives the seminar was at least moderately successful. The ministers had been challenged to formulate a personal philosophy of counseling and had received information which would assist them in developing this skill. It was furthermore an over-all objective, accepted by the planning committee, to provide information and experiences at each seminar that would tend to develop the ministers as persons and professionals. In this, at least a beginning had been achieved.

As far as the methods of transmission and techniques of instruction were concerned, there was room for improvement. More involvement of the participants could be planned and stimulated. Learning experiences where the participants practice what has been learned or what is to be learned could have been allowed. For example role-play as a technique would have been useful in demonstrating and comparing differing procedures. However, it should be pointed out that the time element was always the stress producer and the temptation to slip back to stereotyped teaching methods often prevailed in order to abide by the agenda. Greater freedom is expected in the future when more confidence and a greater relaxation will encourage the presenters to be adventurous in their roles as facilitators and co-learners.

On the positive side, the ministers generally felt that the subject had been adequately treated and their judgment must be the

criterion of success to a great extent. Ownership of the program was strengthened by the treatment of a topic they had chosen. Involvement of different persons in the worship, lecturing, and maintenance responsibilities was welcomed. Others in the group of participants expected that they would be used in the future seminars.

With regard to the evaluation methods, it was decided that the time had come for more specific testing to obtain an attention and participation "pulse" reading during the learning exercises. It would also have to be determined more precisely to what extent the material was acceptable and was meeting perceived needs at the moment of presentation. This would amount to a motivation index to some extent.¹

Up until this point an attempt had been made to obtain feedback in as unobtrusive manner as possible. This strategy was adopted due to a strongly negative reaction to questionnaires on a previous occasion at which time they were seen as a direct threat.²

¹See chapter VII for the introduction of a more precise evaluation system, its application, and the results.

²See appendix D,1, letter from K. G. Webster, second paragraph, and page above for a further explanation.

CHAPTER VII

DESCRIPTION OF SEMINAR THREE

Introduction

In the two previous descriptive chapters the emphasis has been, first, on the developmental aspects of the program and, second, on the actual techniques used in the teaching-learning experiences. But the results of the seminar experience have not been treated in a particular way. One of the reasons for this was that it was considered important not to generate unnecessary stress and tension from the use of evaluating instruments. Those questionnaires used and exhibited in the appendices are of a very low threat nature and were designed more to generate acceptance of this procedure as a regular part of the program. However in this third seminar a more searching instrument was used and the results obtained from the use of this system will form a major part of this description. A second emphasis will be the relationship between the Conference--that is, an administrative sub-section of the Seventh-day Adventist Church organization--and this candidate in the development and structuring of each seminar. The material and processes involved in this seminar will be presented in outline form only and as such will receive a subordinate treatment and position in the description. The purpose of this emphasis is to obtain a balance and completeness of presentation for the sake

of the reader. This chapter is therefore organized into four main sections as follows:

1. Planning and Design of Seminar Three
2. Execution of the Planning
3. Evaluation and Analysis of the Learning Experience
4. Conclusions and Projections

For the sake of clarity the reader is advised to make reference to the appendix material at the indicated points.

Planning and Design of Seminar Three

In the preface to this report it was pointed out that the administration of the Church was centrally involved in the motivation design, implementation, and maintenance of the pilot program. It has furthermore been shown in chapter IV how the program was developed, how the ministers' participation was obtained, how they were involved in the selection of the goals, and then how they personally participated in the first two seminars.

With this background in mind the question may be asked: To what extent was the writer involved in the design and structuring of each seminar, having no status in the conference other than that of pastor of several churches? To answer this question the reader is invited to consider the planning of the third seminar via a few selected items of correspondence. Samples of these items are shown in appendix C,1-4. Some of the items shown appear in Afrikaans, the second official language.

Appendix C,1 is the official notice to the planning committee to meet on the date given. This implied travel arrangements,

accommodations, and other financial expenditures which are naturally the prerogatives of the conference president and the treasurer. Before this committee met on April 18, 1977, this writer was expected to analyze the previous seminar and be prepared to indicate the choice of the topic according to the questionnaires completed at that time. Furthermore, on the basis of the results obtained it was expected that structural, sequential, and technical changes could be suggested that could improve the quality of the next learning experience. With regard to the first two seminars these suggestions were made prior to the meeting of the planning committee so that the president as chairman of that committee came prepared with a list of proposals in note form.

The planning committee met on the appointed day, April 18, 1977, and the next seminar was outlined in considerable detail. The refinement and detailing process would be continued by delegated individuals. For example, the issuance of job-descriptions was assigned to the president and to the writer. But before this was possible thought had to be given to the techniques that would be employed within the general methodological framework already adopted, namely experiential learning. In appendix C,2, a letter is shown which contains suggestions of this nature written to the president. These suggestions were considered and discussed in depth when the president visited the writer's district.

In July 1977 the job-descriptions were issued; however, the chosen presenters had already been approached and the appointment established. (Appendices C,3 and 4 are samples of the instructions given.)

The course design was finally ready to be printed and distributed to those who would lead out. This design is shown below:

SEMINAR ON PREACHING

August 14-17, 1977

August 14	19.30 hrs.	Welcome Orientation Announcements	Alf Birch
August 15 Monday	7.00- 8.00	Theology of Preaching	P. Retief
	8.00- 9.00	Breakfast	
	9.00-10.00	Content in Preaching	V. Brown
	10.00-10.30	Break	
	10.30-12.00	Content in Preaching	V. Brown
	12.00-13.00	Recreation	
	13.00-14.00	Lunch	
	14.00-15.30	Logic in Preaching	A. M. Wessels
	15.30-16.00	Break	
	16.00-17.00	Logic in Preaching	A. M. Wessels
	17.00-18.00	Recreation	
	18.00-18.30	Worship	P. Wiggett
	18.30-19.30	Supper	
	19.30-21.00	Structure in Preaching	Alf Birch
August 16 Tuesday	7.00- 8.00	Theology of Preaching	P. Retief
	8.00- 9.00	Breakfast	
	9.00-10.00	Structure in Preaching	Alf Birch
	10.00-10.30	Break	
	10.30-12.00	Creativity in Preaching	Roy Rothwell
	12.00-13.00	Recreation	
	13.00-14.00	Lunch	
	14.00-15.30	Creativity in Preaching	Roy Rothwell
	15.30-16.00	Break	
	16.00-17.00	Culture and Preaching	Hein Strydom
	17.00-18.00	Recreation	
	18.00-18.30	Worship	
	18.30-19.30	Supper	
	19.30-21.00	Style in Preaching	E. J. Stevenson
August 17 Wednesday	7.00- 8.00	Theology of Preaching	P. Retief
	8.00- 9.00	Breakfast	
	9.00-10.00	Practical Aspects of Preaching	
	10.00-10.30	Recess	
	10.30-11.30	Practical Aspects of Preaching	
	11.30-12.00	Seminar Evaluation	E. J. Stevenson
	12.00	Lunch	

From the above design it can be seen that although a very tight and economical use of time was made there was nevertheless adequate allowance of time for recreation and breaks. With the intensive format and following requests from the ministers it was important to regard the breaks and recreation activities at least on a par with lectures and discussions. It is during these periods of time that much processing of the material takes place in the informal discussions that were generated. Through sheer experimentation it was also found that in spite of repeated requests for a longer seminar the point of saturation and decline in attention and concentration came after two and one half days. For that reason it was decided not to try to stretch the limits beyond that point of limited returns. Perhaps if the number of activities used in the learning process were increased this may be a factor which would extend the period of concentration. But although these techniques seem to be well accepted in the United States, a degree of resistance to learning activities and a traditional preference for the lecture model was observed. More will be said on this point later in the project.

What follows now is a brief review of the material presented during this seminar on preaching.

Execution of the Plan

The reader will notice that the opening exercise, consisting of the welcome, orientation, presentation of the topic and general objective-setting and motivation was consistently delegated to the president of the conference. This is in harmony with the

explanation given in the introduction to this chapter. To strengthen the visibility of the president, pastor Alf Birch, assignments of a significant nature were also assigned to him during the course of the seminar. Notice, for example, the topic "The Structure of Preaching" which occupied the central position and became a pivotal topic in the course. The content of this presentation was actually the structure of sermons and consisted mainly of material derived from the course "Biblical Preaching" offered by the Theological Seminary at Andrews University. As far as a direct and immediately practical contribution to the ministers is concerned, this unit was highly valuable. In the evaluation and reaction to the seminar, this material and presentation received the majority vote, as will be described in the next section of this chapter. However there were three other resource persons recruited, all of whom were from outside of the ministerial staff of the Cape Conference.

Pastor A. M. Wessels, who holds a Master's Degree in Religion from Andrews University, was invited to present the unit on "Logic in Preaching." His presence at the seminar was purposeful apart from his qualifications, since he was at that time the President of a sister Conference within the same Union and had shown a great interest in the development of this pilot project of continuing education. Thus more than being a resource person he was an observer.¹ (Appendices C,5 and 6 are outlines of the material covered and this will not be outlined in this description.)

¹See appendices D,1 and D,2 for a response to this involvement. Letter C,18 is in the Afrikaans language.

A second resource person was Dr. V. Brown on the faculty of the theology department at Helderberg College, the training center for the Seventh-day Adventist ministry in South Africa. His assignment was to deal with the Content of Preaching, which he did from the perspective of the minister himself. His thesis was that the minister portrayed truth through his personality and that all art is the expression of personality. His central appeal was for the examination of the moral machinery of the heart in relationship to the task of delivering the Word in digestible, acceptable, and applicable form. Thus a holistic philosophical base was laid from which the argument of the unseparableness of the preacher and his preaching was derived. Two handouts were distributed during the course of the presentation, but they were not used as a teaching aid. Instead the ministers were asked to read the material and to consider keeping them as reference pieces. In the next exercise the group was divided into threes. The assignment given to the participants was to discuss the content of their most recent sermon. It brought much interest and diversion with a change of pace. Of particular interest were the last few minutes of this period when the relationship of preaching and pastoral counseling was shown as the integrating point of ministry and a description of the content of preaching. To emphasize the point, reference was made to a third hand-out entitled "Preaching and Pastoral Care" (see exhibit C,7 in the appendix).

The third guest speaker, a member of the English department at Helderberg College, was Roy Rothwell. Apart from his

academic achievements his contribution was drawn mainly from his experience and intimate acquaintance with the finest in English literature. Consequently his presentation on creative language as the medium of thought transmission in preaching was incisive and exciting. As a trained educator and with a natural flair for control in the teaching role he motivated a productive exchange of ideas.

Perhaps the most important single series of presentations was made during the three morning worship periods. Pastor Retief, an experienced and successful evangelist and a member of the Conference staff, was delegated to this assignment. In delegating this assignment to him, the writer had suggested the book The Preacher's Portrait¹ by John R. W. Stott as a basis for his series on the "Theology of Preaching." Although the book was not followed slavishly, nevertheless, the first three chapters of this book which emphasizes the stewardship, the messenger role, and the witnessing responsibility of the minister provided a convenient division of the material. This task was accomplished with finesse and was a source of spiritual renewal. Each morning with a time for sharing in testimony and prayer among the ministers was provided. For some men this was the first organized collection of material on the reason for preaching, and as such it emphasized the importance of having a theological base for the various tasks the minister must perform. The book by Stott was one of those on

¹ John R. W. Stott, The Preacher's Portrait (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1961).

display on the table of suggested reading materials and was highly recommended.

The unit on "Style in Preaching" was presented by the writer. He used three outlines distributed at the appropriate intervals. (These are shown in appendix C,8-11. The reader will notice in particular that exhibit C,10 is designed as a worksheet.) On a worksheet the workers were asked to test themselves on their discernment of the errors in style incorporated in the examples given. Then the correct language usage was given as a teaching aid to strengthen the ability to recognize errors in style. Although in the classical definition of style in sermons this analytical category refers only to language, it was suggested that more factors could be included in preaching style. Some of these suggestions were: personality, projection, power, purpose, and progression. This suggestion, unusual as it was, elicited animated discussion as the participants took issue with the tenets of this assumption. The discussion period which came on the following day was the occasion of great interest to all as the synthesizing and processing of learning and clarification of points was facilitated. At that time three hand-outs, each containing different and yet similar systems of criteria for the evaluation of sermons, were distributed. The ministers were challenged to evaluate their sermons themselves, then be evaluated, first of all by their wives, and perhaps also by a trusted colleague. This idea was not well received, but later it was revealed that some actually did carry out this suggestion. (These hand-outs are exhibited as appendices C12, 13, and 14.)

The final event was the evaluation of the seminar. This will be the subject of the next section.

Evaluation and Analysis of the Learning Experience

For the first time in the development of the pilot program a more precise form of evaluation was introduced. At five different "moments" corresponding with five separate learning events, units of material, and the five presentors, the ministers were asked to monitor their reactions as they perceived them. This requirement for self-analysis placed new demands upon the participants and had the effect of dispelling a degree of passivity which was discernible from time to time. As was testified, a feeling of responsibility for personal involvement and learning was generated by this device. The form used contained two grids with six listed criteria from which to select the nearest appropriate one.¹ In grid "A" a seventh space was allowed for a contributory response. A sample of this form is shown in appendix C,16. The analysis of these sheets, which were kept anonymous, was enlightening in terms of the needs of the ministers was concerned. The assumption here is that a person will exhibit the greatest degree of interest in that which meets a perceived need.

The grids are reproduced here in modified form in order to present the distribution of percentages in the different response categories. The grid in figure 9 gives the data generated by the

¹These evaluation grids were taken from: Martha Leypoldt, Learning is Change (Valley Forge: Judson Press, 1971), p. 136.

question: A. At this moment how interested or personally involved are you in the topic under discussion?

	1	2	3	4	5
1. Antagonistic					
2. Annoyed					
3. Bored					
4. No feelings one way or another	8.6				8.6
5. Interested	43.4	60.1	4.8	21.7	52.0
6. Challenged	45.5	39.0	91.3	69.5	26.0
7. Highly Interested	2.5		4.3	8.6	13.0

Fig. 9. Distribution of percentages in the different response categories for question A.

The five occasions indicated above correspond with the material listed below:

1. Content in Preaching--Dr. V. Brown
2. Logic in Preaching--A. M. Wessels
3. Structure in Preaching--A. E. Birch
4. Creativity in Preaching--Roy Rothwell
5. Theology in Preaching--P. J. Retief

It is noteworthy that the topic "Theology of Preaching" received a score of 13 percent in the "Highly Interested" category while also showing an 8.6 percent level of passivity. The high score of 91 percent obtained in the "Challenged" category by the topic "Structure in Preaching" corresponds well with the high

popularity rating given in the final evaluation sheet which will be analyzed later. The popularity of the unit on Creativity was likewise supported in the final evaluation sheet.

The seventh option was one which was volunteered and does not appear on the original evaluation sheet, as will be seen from the sample in the appendix. This being so, the number of responses indicating "Highly Interested" was considered to be significant. The fact that the responses were clustered at the positive end of the continuum revealed that throughout the participants were attitudinally and motivationally receptive to learning. But the next grid also revealed that the cognitive processes were likewise productively engaged. The grid shown in figure 10 was generated by the question: How clearly do you understand what is being presented or discussed at this moment?

	1	2	3	4	5
1. Unintelligible					
2. Vague					
3. Not Altogether Clear					
4. Generally Understandable	34.7	43.4	17.3	13.0	17.3
5. Good Grasp	52.1	39.1	39.1	56.5	30.4
6. Extremely Clear	13.0	17.3	43.4	30.4	52.1

Fig. 10. Distribution of percentages in the different response categories for question B.

In analyzing a grid like the one shown in figure 10, it is recognized that there are a number of variables which are not clearly designated by the responses. For example, when 52.1 per cent of the participants indicated that they had a "Good Grasp" of the material presented by Dr. V. Brown on the subject of the Content of Preaching, were they referring to the material or the presentation method? Likewise, the generally unfavorable response to the unit on Logic in Preaching presented by A. M. Wessels may actually have been a failure to perceive the relevancy of the material with a low motivation for acceptance in consequence. On the other hand, the highest single concentration of positive responses fell in the "Good Grasp" category while Roy Rothwell was presenting the unit on Creativity in Preaching. Undoubtedly, this had much to do with freshness of the concepts, clarity of presentation, but most of all to the charisma of personality possessed by the facilitator. The next highest response concentration was given to the material on the Theology of Preaching presented each morning by Pastor P. J. Retief. Here again the biases of the group could have impinged upon their decision for more than one reason. Favoritism for a theological subject or simply a hunger for spiritual food and perhaps an acquaintance with these categories of thought may have influenced their choice of response.

However, these factors may have played their part, it may be said that in general the responses indicated an intellectual participation in the learning experience. If this is so then it may be concluded that learning did take place. Working on the

assumption that learning brings about change it would be reasonable to look for some overt response that would give a definite indication of learning, if not the degree or quantity of learning. Attention should now be given to the evaluation sheet that was administered as the final exercise of the seminar. As was mentioned earlier, this writer judged that by the third seminar experience a sufficient degree of resistance to evaluation and examination had been dissipated. Therefore a more searching questionnaire was designed which would isolate certain attitudes and responses toward the learning experience. For the purposes of the continuing education planning committee, with the goal of continual improvement and refinement well in mind, this was important. (A sample of this instrument is as C,17 in the appendices.)

This Evaluation Sheet, as it was called, was presented to the men with the explanation that by completing it they would help provide the information needed to strengthen the program in the future and shape it according to their wishes. All sheets would be nameless and their anonymity would be preserved since only the writer would analyze their contents. The design was to divide the grouping of questions under three headings: Climate, Content, and Change. This division was pointed out to the participants as the most important components of the total experience. What follows is a brief analysis of their responses.

Climate

What was the learning climate like? Fifty-two percent judged that it was friendly, 26 percent said it was warm, and

21 percent said that the atmosphere was relaxed. This positive reaction was a true reflection of what had become a marked improvement in the inter-personal relationships among the ministers. The Collegiality was genuine and not contrived. Part of the reason for this free learning climate was that it was constantly being reinforced by the acceptance of ideas and opinions no matter how bizarre. This was true not only of the discussion leaders but was developing among the ministers as well. The fear of independent thinking was beginning to disappear. This factor was further illustrated by the responses to the next sub-question: To what extent do you feel free to express opinions?

TABLE 10

RESPONSES TO THE SUB-QUESTION, TO WHAT EXTENT DO YOU
FEEL FREE TO EXPRESS OPINIONS?

6	5	4	3	2	1
We could express whatever we con- sidered appropriate.					Felt reticent to ex- press certain ideas much of the time.
26.0%	30.4%	26.0%	8.6%	8.6%	

But how did the discussion leaders perform? How sensitive were they to the needs of the participants for expression and verbal response? Apparently not very well.

Was there enough opportunity for discussion? To this question the majority (60.8 percent) felt that there should have been more, while 39 percent said that there was all that was needed.

Content

In the second section on the content of the seminar an attempt was made to elicit responses in the areas of motivation, preferences, satisfaction, and factual gains. The questions were direct and had to be answered by checking a numeral on a continuum of one to six. The question, Were you interested in the topic? was one which determined their readiness for learning or motivation. Almost 80 percent said they were very much interested while the rest indicated that they were more than quite a bit interested. Still on the question of motivation the next question sought to find what part of the program was most interesting.

TABLE 11
RESULTS ON INTEREST IN THE TOPIC

What did you like best?	
Structure in Preaching	56.5%
Creativity in Preaching	39.1%
Content in Preaching	2.4%
Theology of Preaching	2.0%
What did you like least?	
All parts were good	21.7%
Culture and History of Language Development	39.1%
Content in Preaching	22.4%
Logic in Preaching	16.7%

It is obvious that there is a great deal of contradiction in this prioritizing of preferences. But standing out from the rest are the two preferences: Structure in Preaching and Culture and History of Language Development, which were liked best and least,

respectively. The explanation seems to be, at least to this writer, that there was a desire for practical units of learning with a high immediacy factor as far as usefulness was concerned. Although the section on language and culture was very well presented, although the lecture method was used exclusively, this material had strong political overtones and seemed to draw resistance even during the presentation. The Structure of Sermons, by contrast, drew animated discussion and exchange of ideas. The same was true of Creativity in Preaching, which is reflected in the 39 percent of the votes in the "liked best" listing. What was surprising was the low position obtained by the topic Theology of Preaching. Perhaps this is another evidence of pragmatics operating as the deciding factor.

TABLE 12
RESPONSES TO THE DEPTH OF THE TOPIC

What was the depth of the topic?					
6	5	4	3	2	1
Very deep		Occasionally Deep		Shallow and Meaningless	
	26.1%	52.1%	21.7%		

Clearly the satisfaction level was high due to the meeting of felt needs, the provision of practical help in task performance, and the handling of material both new and old. For the first time concrete evidence was revealed of the usefulness and value of the

TABLE 13
RESPONSES TO NEW IDEAS OR CONCEPTS

Did you gain any new ideas or concepts?						
6	5	4	3	2	1	0
Many	Quite a Few	Several	Some	Not Many	Few	None
43.4%	30.4%	26.1%				

TABLE 14
RESPONSES TO SATISFACTION OF PROFESSIONAL NEEDS

Did the discussion and lectures on this topic help satisfy your professional needs in this area?

Very Helpful	82.6%
Of Some Help	17.3%

program to the participants. But the next section would be of great interest to this writer in the confirmation of the assumption that learning results in change. The subjectivity of these questions and answers is freely admitted, but, nevertheless, in determining attitudinal changes the subject must in any case be the respondent and evaluator since there is no absolutely objective method of testing.

Change

It is clear that the subjects felt that their convictions and beliefs had undergone some unspecified change. But in order to find what in particular was touched by this experience the next question

TABLE 15

RESPONSES TO FIRM CONVICTIONS AND/OR
BELIEFS ABOUT THE TOPIC

Did you have firm convictions and/or beliefs about
the topic before the seminar?

Yes	65.21%
Some	4.3 %
No	30.4 %

TABLE 16

RESPONSES TO CHANGE IN CONVICTIONS OR CONCEPTS

Did you change your convictions or concepts in any way as a result
of this seminar?

6	5	4	3	2	1	0
Completely Changed						No Change
	13.0%	43.4%	21.7%	13.0%	4.3%	4.4%

asked for a written response requiring that the decisions be stated. The assumption here was that if a change had taken place then this would result in behavioral modification, since thought and action are closely related and, in the presence of high motivation, the intention to act could be surfaced.

Conclusions and Decisions

The second question under the heading "change" asked what conclusions or decisions had been made as a result of the seminar

experience. Below are a few examples of the responses in their unedited form.

To implement the instruction and seek divine wisdom to act upon the aspects that will most profitably benefit my personal ministry with the one object of giving better all-round service.

Being motivated I have decided to re-read the material and make necessary changes. I have been challenged to improve to the best of my ability.

To spend more time in preparing for preaching and to put some of the principles and concepts into practice.

I have concluded that the value of training after having had some practical experience is vitally important.

I have decided that my sermons need to be better organized and more creative.

This seminar has opened a whole new world of possibilities for sermon preparation and preaching.

I have discovered for the first time what was wrong with my sermons and I now know what to do to correct these mistakes. I want to be "a workman that needeth not to be ashamed."

I have concluded that I need to be more positive in my preaching and to strive for greater clarity in expression.

To study the notes and material supplied very thoroughly in order to make a new start in my preaching ministry.

Finally, the last sub-question asked for suggestions that would help to improve the next seminar or learning experience. Below are some examples of the most frequently occurring suggestions in the order of their frequency:

More opportunity for prayer, Bible study, and religious expression

More activity; a better balance between study and exercise

More opportunity for discussions and sharing of ideas

Ease up on the weight of the presentations

More practical help

These suggestions were taken to the next planning committee for consideration. But the outcomes of this experience must be summarized and a projection formulated regarding the possible changes that would be made if this unit were treated again in the future.

Summary and Projection

The reader is aware that this first circuit of topics and major sub-divisions of the pastor's professional responsibilities was intended as a leveling procedure. In other words it was an attempt to bring all the ministers in the Cape Conference of Seventh-day Adventists on to as equal a footing, professionally speaking, as possible. This was considered necessary because of the discrepancies existing among the ministers so far as their academic backgrounds were concerned. To what extent this goal was reached has not as yet been demonstrated. But the planning for the next seminars would have to accept that this goal had been reached at least in part. Then it will be possible to plan a narrower treatment of the topics which deal with particular elements.

Some of the aspects of preaching which could receive special and concentrated study could be, for example: gauging sermon effectiveness, continuity of preaching, training laymen for preaching, building a sermonic year, preaching the unique doctrines of the Seventh-day Adventist church more effectively. What is being proposed here is that if this topic were chosen for study by the participants again, a list of possible subdivisions would be

provided from which one or two would be selected by majority vote and these would be treated in depth.

In retrospect some aspects of the seminar were positive and others distinctly negative. For example the team-teaching model worked well and was also well accepted by the participants, especially since the resource persons were from outside of the conference staff. This has resulted in a revision of the original concept of utilizing only members of the Cape Conference staff for teaching roles. That idea proved to be too idealistic and unnecessarily restrictive following the first two seminars. Therefore in the future the ones chosen for the presentation of factual material or for the training in specific skills would be selected on the basis of their expertise and would probably be asked to function as a member of a well integrated team.

On the other hand the technical aspects of the learning experience were less than satisfactory. The traditional lecturing model was used almost exclusively and a discernible reluctance, even resistance, was encountered when different approaches were suggested. This is an area where change could be brought about gradually through the demonstration of greater effectiveness and interest obtainable through innovation. It must be admitted that the participants felt more comfortable and satisfied that learning was taking place in an environment where the participants all face forward and the presenter stands up front against the backdrop of a chalkboard.

This was the first seminar in the newly decorated and equipped seminar room. Many expressed appreciation for the expense of funds needed to bring about such a dramatic transformation of the learning environment and perceived that the conference administration was seriously involved in the project and interested in them. But as has been pointed out already, more space is needed and the layout of furniture should be redesigned so that at no time will any participant have his back to anyone in the group. This is regarded as a serious impediment in the present design of the facility for the creation of efficient learning climates.

Nevertheless the level of participation in the learning experience was remarkably high. It was apparent that great gains had been achieved in the area of human relations; and the degree of collegiality enjoyed in the Cape Conference, as a direct result of the first three seminars, had become known among the neighboring conferences who were simultaneously experiencing strained relationships among their staffs, and guaranteed the continuance of the project. It is anticipated that in the future these gains would need reinforcing with the changing patterns in conference staffing and that new directions could be attempted in the development of the mutual ministry principle. The concept of ownership of the program would need constant reinforcement by faithfully fulfilling and satisfying the professional and personal needs of the participants. Assistance would have to be given in the future in defining and circumscribing these needs with the involvement of the ministers in the actual structuring of experiences which would most efficiently meet those needs.

Conclusion

In spite of the almost overwhelming volume of material handled in this seminar on preaching, this was easily the best experience enjoyed by the group up to that time. This was so not only because it was the third in the sequence and, because as a result of previous outcomes, the program was considerably more refined and sophisticated. It was rather as a result of dealing with a topic which vitally concerned a professional task which interested the entire group.

Emerging from this seminar was the underscored principle of relevancy. Motivation for learning is highest when a perceived need of significant strength is being met. If the program of continued education survives it will depend on the degree to which this fact is kept in mind while attempting to widen the horizons and to provide new avenues of thinking and possibilities for professional growth and personal fulfillment.

CHAPTER VIII

CONCLUSION AND EVALUATION

Introduction

In this concluding chapter certain aspects of this project will be emphasized while the tools of criticism are applied to determine the value of this pilot study. No claim is made to pure objectivity, since this would be virtually impossible, but an attempt will be made to be analytical to the extent that a degree of distance and thus perspective on the events described in this paper will allow.

The chapter is organized, in the evaluative section, along a three-part division: The project itself will be evaluated, then the participants, and finally the writer himself. Thereafter a series of probing questions will be put to the project as a whole. Finally, a theological rationale will be offered as a motivational basis for continued participation in this program.

As a preface to what follows the reader is reminded that this project was built on a management by objectives module which presentation prepared the participants to some extent for the process of self-evaluation. This has been found to be effective in need assessment by experimenters in the field of andragogy and

and is consistent with the spirit of that science.¹ Furthermore, it has been explained how this project came to be a bona fide part of the conference program and, as such, could enjoy the privileges of financial support, administrative backing, and ministerial personnel participation.

The Project

Under this heading the project as a whole will be assessed under three heads, namely, relevance, coherence, and direction. Other criteria could be as useful, but these seem to the writer to fulfill the requirements of comprehensiveness and brevity.

Relevance

The writer saw from the outset that the real task was one of indigenization. The creation of the opportunity and structuring of the acceptance for the program was of course an essential first stage in the development of the project. However, the uniqueness of this opportunity brought with it a challenge to design a learning situation which would recur with predictable frequency but would have the quality of high acceptance based on its indigenous nature. This implied that the needs of the potential ministerial participants would have to be known. An attempt to obtain this specific information failed and this has been described in this report where reference was made to the sample questionnaire shown in the appendix A. In a closely knit ministerial universe where the

¹ Knowles, The Modern Practice of Adult Education, p. 104.

numerical strength is also low, and a consequent low job opportunity index, this questionnaire could easily be seen as having a high threat level. The problem of knowing the needs specifically, therefore, remained, but the planning process could not be interrupted. Ideally this project should have begun on a more positive note.

But it was decided to utilize what was best in the sciences of sociology and andragogy and attempt to adapt these principles to meet the needs of the workers as they became known. After the second seminar it was possible to know in general terms what the workers' preferences were. The men had selected a unit on counseling. The decision to deal with the topic as a revision of counseling in general while adding into the mix some new concepts to challenge the thinking of the participants who had the advantage of a recent exposure to this subject at college was a correct judgment. The purpose in this strategy was to provide an equal footing for all future study in that area. The same could be said of the unit on preaching. It should be remembered that most of the participants had a four-year diploma in theological training or less.

It would be fair to say that the relevancy factor was well served with an indigenous flavor. The subject matter handled was related to expressed needs and the manner in which it was processed was more acceptable to the participants than any other learning experience enjoyed to that time. There was, furthermore, the factor of immediacy of application and therefore the possibility

of skill developed in the context of their pastorates within a very short time of exposure to the learning.

Coherence

When one talks of coherence three factors present themselves as components of this term: Unity, Balance, and Integration. Each of these criteria under this heading, when applied to this project, reveal both strengths and weaknesses. For example, the balance of the program was thought at first to be good, but by the diagnosis of the participants there was a lack in the area of spiritual exercise. Not that this aspect was neglected entirely, but it was felt that a better balance could be achieved in the future, giving the academic, social, and spiritual aspects their appropriate place. On the other hand, the program was fairly well unified when considering the terms of the general objective to bring personal and professional improvement to the ministers. The series of topics were true to this goal. As the program develops it will be a task of the organizers to maintain a fidelity to the original purpose and to guard against the possibility of topics being introduced which have no relevancy to the professional minister's responsibilities. The parameters will need to be clearly marked so that the integration factors may not be lost, thus weakening the program through loss of motivation. It is through satisfying present, felt needs that the program will survive.

Direction

The reader will notice that a line of progression was taken

in the treatment of subjects. Moving from group dynamics and human relations to counseling was a short but logical step since these two subjects are closely related in principles. Then the unit on preaching was in harmony with the line of relatedness since the minister who has much contact with his parishioners will present need-related sermons and worship services. But as far as topics are concerned, what direction will be taken in the future? Not reported in this project report was a seminar on management as this discipline relates to the church. Ultimately the emphasis will shift to the handling of specific issues of these major areas of ministerial concern, in an indepth rather than general approach. Envisaged also is the return of certain topics already handled on a cycle that would take two or three years to complete. The reason for this is the turn-over in staff resulting from the transfer of ministers from one conference to another. Although this practice is being held in check to a greater extent now than in the last ten years, still it is reasonable to expect at least a 25 percent change factor which in turn would mean that the handling of topics such as preaching or an aspect of preaching such as voice production, sermonic year building, or exegesis would become viable once more. An increasing dependence upon the choices of the participants will be another direction into which this program should move. The careful reader will notice that in the questionnaires given to the ministers at the end of the second and third seminars the number of choices was very limited. Neither the planning committee nor the presenters of material were willing to venture from the familiar

areas. This was probably true also of the participants. But as has been stated earlier, in order to capture and retain an interest in the program the needs must be known and these must be met as precisely as possible. Some of the areas which could possibly be handled are:

1. The many aspects of family life (A great need exists in almost every pastorate to strengthen the families.)

2. Church growth (This is both a theological and a highly practical aspect of the minister's responsibility.)

3. Worship (So much improvement is possible in structuring meaningful, interesting, and sacred worship experiences that this area is virtually limitless.)

4. Social problems (The average pastor has little or no specific knowledge or training for dealing with social problems.)

In brief it could be said that the project has made a good beginning, but in the short period of its existence the ideal has not been reached, yet the field is wide open for development.

The Participants

Mention has already been made of the reluctance encountered in the group of participants to move from the known to the unknown. It is perhaps natural for persons to resist change when to do so seems to be threatening. This was particularly the case when, as has been shown in chapter IV, there was a mix of old and young, experienced and inexperienced, administrators and ordinary pastors. As has been mentioned above, the smallness of total numbers tends

to yield a provincial, narrow, and exclusive outlook on life and the profession which resists newness and the unknown. Thus from the start it was evident that there were barely submerged but progressively diminishing tensions, suspicions, and withdrawal resulting from habitual competition as a way of life. This problem was faced squarely from the start since the goal was to introduce a mutual ministry attitude to displace the competitiveness. This was the main reason for starting with group dynamics as a topic for the first seminar. The intention was to present the theory and then to experience the changes which are possible through participation. To this extent that first seminar was successful, but with each succeeding learning experience, more should have been done to capitalize on the gains--failure to do this was a serious neglect of irretrievable opportunities.

In spite of this degree of ineptness, changes did take place, insights were gained, attitudes were modified, and motivation to learn grew. These things have been shown in the descriptive sections of the report and will not be reported again here. Of greatest interest to this writer were the changes that resulted in behavior modification, improvements in self-confidence and self-concepts which were clearly seen but which would be difficult to document, due to the extremely subjective nature of personal changes. Since in this project no control system was used to determine precisely the degree of change, reliance must be made on the subject himself to state what has happened internally. It has been said that change is internal and personal, that it constitutes the

essence of learning. The reader is invited to consider the testimony of a sample of reactions to the program as a whole. Those making the statements are from the younger age group and admittedly they would more likely be subject to changes and influences. These are recorded in appendix D. Pertinent sentences from the complete statements are shown below:

. . . you have needs but you don't know what they are really. I could not go to you and say this is my problem. The seminars seemed to have come just in time for me. One catches a glimpse of the total ministry from your own perspective and this helps you to know where you are and just where you fit in. I think I have a better sense of direction now.

In this letter the internal struggle for identity and a deep desire for development and fulfillment is clearly shown. That these needs were also met, at least to some extent, is gratifying. Another young minister emphasized the content of the seminars and the simulation obtained to engage in continual study:

The subjects presented were practical, challenging, and highly motivational in nature. The seminar on preaching, for example, brought about a significant change in my preparation and delivery of sermons. . . . The value for me lay not only in the content taught but also in the interest generated for further personal study . . . and to continue my formal education.

More than an opportunity to reflect on their limitations as their inadequacies were demonstrated, the participants made gains in self-understanding, fulfillment of needs, and a degree of proficiency in professional ability. To this extent it is felt that the series of seminars was a success, not in the ultimate sense, but on a continuum of development.

But what of the future? What things could be reasonably expected of the participants assuming that the group remained

fairly stable numerically and constitutionally? The first advance could be in the field of self-analysis. Assistance to this end should be offered by the facilitators by either narrowing the field of options through the process of elimination or by the administration of an analytical questionnaire. It has been shown that resistance to this type of instrument, manifested at first, had been largely neutralized by the third and fourth seminars. This change, which was of considerable importance, by itself lends support to the effectiveness of the climate deliberately established to create a feeling of safety and facilitate significant changes in other areas.

A second advance would then be in the ability of the participants to deal with their known problems productively. This expectation presupposes the continuance and deepening of the climate of safety, mutual commitment, and personal choice. A freedom of expression of feelings of frustration, satisfaction, and ambition should be cultivated. Probably the hardest to change are values, but even these may need modification and this should be possible in the long term provided the supportive mutual-ministry climate is preserved.

Finally, a fundamental goal of this project should be kept in view, namely, that the ministers are encouraged to begin a program of self-directed inquiry and learning. It was stated in the beginning that a short period of three days spent together in concentrated study will not be enough but must be regarded as simply a stimulus to personal study in the context of the pastorate.

Some progress in this direction has been achieved in that subsequent to the seminars five of the younger ministers, about 25 percent, have been stimulated to engage in a program of formal study, three of whom are in degree programs at Andrews University at the time of writing. Others have purchased books in areas of their own interest to satisfy their desire for competence.

Personal

It should be with reverence for the truth that a person ventures upon the enchanted ground of subjectivity. Inevitably the process of introspection is both dangerous and difficult. The difficulty is in the prioritizing of values without simultaneously exaggerating the personal virtues. In this subsection the writer will adopt the first person construction in order to facilitate the process of self-evaluation. Two sub-headings, Discoveries and Projection of Needs, will organize the material of this section.

Discoveries

Under this heading a number of personal findings, which became the ingredients of satisfaction for me, will be listed. Malcolm S. Knowles asserted that adult education is ". . . a co-operative venture in non-authoritarian informal learning, the chief purpose of which is to discover the meaning of experience."¹ The experience of planning, designing, conducting, and evaluating this project has been precisely this.

¹ Knowles, The Modern Practice, p. 52.

Without any previous experience in teaching there was no way that I could know whether this project would succeed or fail.

Having witnessed the use of adult education techniques for the first time while taking the course work for the D.Min. degree, my first task was to teach myself as much as possible about this science. This was a major yet valuable acquisition, but the need to implement this learning proved to be the point of consolidation and self-discovery as problems were met and solutions sought. Some of the problems which resulted in personal growth for me in the areas of professional skill in what was for me a new discipline were the following:

1. Shared authority is a major component in adult education and in the development and implementation of this program I had to abandon certain presuppositions with regard to the amount of authority I would have to retain in order to preserve my personal involvement level. It was educational to observe the operation of forces arising from individual bases of needs among those directly involved in the planning operations. Thus the art of submerging personal ambitions for the sake of the program had to be learned and practiced from the beginning. I had to make a decision to assist in the realization of ambitions beside my own. In the prioritizing of values I decided that the program was of far greater value than the fulfillment of the requirements for this degree.

2. The ability to employ, direct, and motivate people in the performance of tasks and carrying out of assignments was for me a new discovery. This was particularly true since those working

along with me were my peers and colleagues. The requirement for me to specify and clearly state what had to be done and how it should be done was a demand which resulted in rapid growth and adjustments. Along with this was the need to accept less than perfect performance in others than I do for myself.

3. In the theory of motivation rewards figure largely, but I discovered that materialistic, tangible rewards have their limited usefulness. The success of this pilot project depended more upon the abstract rewards of personal fulfillment, self actualization, professional skill improvement, and peer acceptance instead of academic recognition and credit leading to a degree. Skill in stimulating these motivational forces was one of the challenges that faced me as a member of the planning committee.

4. Personal limitations are always encountered in the vortex of responsibility, and the ability to recognize these and deal constructively with them is the mark of maturity. One of the discoveries which I made in the course of this pilot project was that the teacher should never entirely abandon the role of learner, that the degree of distance the teacher prefers between himself and his students will limit his effectiveness in a direct proportion. A willingness to discover needs is not an automatic response. Some of my needs which pertain to this project are shown below.

Projections of Personal Needs

1. I need to guard the principle of shared authority and shared learning and resist the temptation to retain these prerogatives unnecessarily.

2. The refinement of my developing skills in designing and implementing learning experiences should not be interrupted. Even without involvement in this program of continuing education for ministers, the teaching skills should be used continually by the practicing professional minister in training laymen for service. I am just now discovering the scope of information available in adult education theory.

3. In order to preserve the valuable gains made in the direction of the development of an indigenous education program, I need to deepen my cultural appreciation in a nation of two distinct cultures and a broadening third social grouping where both cultures converge. This implies a deliberate attempt to become acquainted with the present issues affecting the lives of the ministers in the Seventh-day Adventist Church. It also implies that I should attempt to shrug off the vestiges of partisan leanings and biases which are almost genetically inherited.

4. I need to promote maximum owning of the program by the participants by sharing the decision-making processes; adopting the role, more positively than before, of resource person on an equal footing with the fellow learners.

More precision is needed in the planning and execution of the learning events which means that within the parameters of development needed personally, I shall attempt to bring scientific methods to bear on the procedures, techniques, content, and evaluation of outcomes of future seminars.

EPILOGUE

A final word must be said regarding the Ultimate Source of motivation for service to humanity and in particular that which motivated the desire of this writer to engage in this pilot project. Without a reliable source of motivation this program is destined to disappear. What follows is a Biblical rationale for service and is divided into three parts: Motivation for Service, The Nature of Service, and the Reaction to the Call to Service.

Motivation for Service

The life of Christ provides the touchstone for discipleship. In the Biblical account the aspirant minister finds an abundance of evidence revealing the imperative of Christ's mission to this world. Below are a few examples:

John 9:4--I must work the works of Him that sent me, . . .

Luke 4:43--I must preach the kingdom of God. . . .

Matt 16:21-- . . . He must go to Jerusalem, and suffer many things

John 10:16--Other sheep have I . . . them also must I bring
The imperative contains an unmistakable note of urgency and singleness of purpose. Christ had come to do the will of His Father who had sent Him, but in a very real sense Christ was also self-motivated in that He and the Father are one in essence and purpose. Christ

gave Himself¹ to the fulfilling of the Divine objective of bringing salvation to mankind. The gospel of John emphasizes this motivation more than the other gospel writers when he says: "The Son of man must be lifted up,"² then goes on to show that it was Christ's love for fallen man that was the motivating force.³ If discipleship means following, obeying, and reflecting the life of Christ, then it follows that what motivated Christ should be the same motivation for the Christian.

In the parable of the prodigal son a picture of motivated and unmotivated service is given. The older brother remained in His Father's house and never ceased working, but his motives were purely selfish. The younger brother left the home and ceased to work, but upon his return received such overwhelming, undeserved love that he was willing to work like a slave for the rest of his life.

This was precisely the experience of the apostle Paul which is reflected in the words of II Cor 5:14 where he says, "For the love of Christ⁴ constraineth us. . . ." Here the priority of Christ's prevenient grace is referred to as the source of everything done by His disciples. Christ had said that acts done in "my name"--even the giving of a cup of water--would be acceptable.

¹Phil 2:7, Christ took the form of a servant, doulos. Also: Luke 22:24-27.

²John 3:14; 12:34.

³John 3:14-17.

⁴Elsewhere Paul refers to the Love of the Spirit, Rom 15:30; the love of God, Rom 5:5 and the Love of Christ, Eph 3:19.

Because Paul could effectively leave behind his old life¹ and in the fullness of the blessing² respond to the call of God on his life, his work was blessed by God. The implication here is that motivation for service springs from a reciprocal relationship in which God gives everything to man in Christ and man responds by giving all that he has to God in service to mankind.

The Nature of Service

In the preceding paragraphs the basis of acceptable service has been dealt with briefly. The nature of service was also alluded to but here more will be said.

Christ's sermon on the last judgment recorded in Matt 25 indicates clearly that people will be divided according to the quality of service rendered. The impact of the gospel is preserved when the Christian seeks to know the world's need and meets that need in the most appropriate way. The meeting of the needs of people must take place in their living contexts and not separated from their existential, functional circumstances. In this setting the influences that produce change must be shared. The form of service that is given will be determined by the need. The experiences of Christ in contact with people show this clearly as, for example, the woman at the well of Jacob, Nicodemus in the night interview, and Zachaeus, the unloved tax gatherer. Jesus addressed people from the point of their needs and not from their damnedness. Therefore determining needs is the next step for the true disciple

¹ Phil 3:13.

² Rom 15:29.

who desires to follow Christ into a life of service, for it is precisely there that service begins. The impact of the Gospel makes demands upon the believer on the personal, spiritual, emotional, and practical levels. Some are not willing to pay that price.¹

The Reaction to the Call to Service

In this paper reference has already been made to the calling of the believer to a life of unselfish ministry to the world.² It has been noted that the unbiblical distinction between the clergy and laity has an emasculating effect on the church. Christ ordained that Christian service would be the prerogative and a source of power for all believers. In the parable of the laborers in the vineyard there were some still unemployed at the eleventh hour because no one had hired them.³ Not hesitating the laborers went to work. Apparently the point is that lay involvement in the church is theologically correct. Is it true that the established church fails when not enough is demanded of it? The role of the ordained ministry, as this writer sees it, is to train the church membership for service, to exploit the talents already given.⁴ If the parable of the laborers is in any way prophetic, it says that at the end of the day, when time was almost passed for the giving of service, then work was given, accepted, and performed.

¹ John 6:66 and Acts 3:4-7.

² 1 Pet 2:9.

³ Matt 20:6, 7.

⁴ Eph 4:11, 12.

More than merely training ministers for professional expertise, personal development, and the improvement of interpersonal relationships--important and necessary as these are, it was hoped that this project would provide a model capable of adaptation to a lay-training sequence in each parish. This project is also more than an exercise in altruism. It was simply a matter of becoming aware of a need under the impress of the Holy Spirit and attempting by His grace to meet that need.

APPENDICES

APPENDIX A
MATERIAL PERTAINING TO THE FIRST SEMINAR

Andrews University
Berrien Springs
MICHIGAN 49103 USA
July 2, 1975

The Executive Committee
CAPE CONFERENCE

Dear Brethren,

Further to a worker's meeting that was held at Hartenbos in October 1973, I have been able to give a great deal of thought and study while here at Andrews University, to some of the aspects of our discussions at that time.

What has been of special concern to me is what may be done to return initiative to the local congregation and church pastor instead of our present procedure of operation in which there is largely a "downward" flow of authority, instructions and planning in conference management.

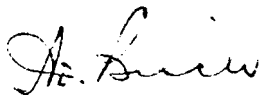
In addition to finding a solution to the above problems, but viewed from my perspective as an administrator, I have also been anxious to find a way in which our conference workers could become more involved as a team, participating in the setting of conference goals and objectives. And by this I envisage far more than simply some statements of how many baptisms we may aim for in the ensuing year. Moreover, what system may be devised by which we can evaluate our yearly performance? In the past we have evaluated progress only in terms of baptisms, finance, and a few other things, leaving off many other important considerations. Our workers have also not had the opportunity in a very real sense of setting their own objectives by which they would prefer to be evaluated. Scope for personal growth and continuing education has also left much to be desired.

I believe that the proposed strategy of administration which is broadly outlined in this paper will meet some of these objectives. I hasten to add, however, that this paper is by no means complete. Since writing it for a class assignment I have gone through much other management literature, and also gathered some practical materials currently in use in the Oregon Conference where the management by objectives approach to conference administration is being followed. This paper does not cover nor sufficiently define the role of the Conference Departmental Secretary, for instance. Chiefly, according to this proposal he becomes a consultant or resource person. The relation of this concept to the congregational program needs further discussion and definition.

I am kindly requesting that you give this paper some study in preparation for an intelligent discussion of its contents at the time of our committee meeting in October. Your suggestions, comments, and evaluation of the proposal will be appreciated. Kindly bear in mind that it was written as an assignment to meet Andrews University requirements, although it was intended by its writer as an initial "blueprint" for more effective future administration of the Cape Conference.

I am keenly looking forward to meeting with you in October.

Most sincerely yours,

A handwritten signature in cursive script, appearing to read 'Alf Birch'.

Alf Birch

Helderberg College
P.O. Box 22
Somerset West
South Africa
29 January 1975

Dear Brother Stevenson,

Enclosed are completed questionnaires received from ministers attending the Seminary Extension School here this summer. We gave the forms to all the ministers and appealed several times for them to fill them out, and these are what were returned.

There were about forty ministers from South Africa in attendance.

I have sent the rest of the forms to the Conference presidents and asked them to forward them to the ministers of their Conference. I hope that the response will be better than it was here.

Yours sincerely,

R. G. Pearson

Suid-Afrikaanse Uniekonferensie

Posbus 468, Bloemfontein, 9300, Suid-Afrika
Selbornelaan 110

Telegramadres:
„Adventist,” Bloemfontein

TELEFOON 78271 TELEPHONE
TELEKS 46-7036 SA TELEX

South African Union Conference

P.O. Box 468, Bloemfontein, 9300, South Africa
110 Selborne Avenue

Telegraphic Address:
„Adventist,” Bloemfontein

21st December, 1974

Pastor E J Stevenson
210 Grove Street
Berrien Springs
MICHIGAN 49103
U S A

Dear Brother Stevenson:

Your letter of December 4 has been received, for which many thanks. We are glad to hear from you and trust that all is going well for the completion of your work and return to the Cape Conference.

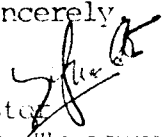
With regard to your request of us to send out questionnaires for you, we will do this but do not hold out too much hope that you will receive them back very promptly or completely. I am sure you are aware of the attitude of the workers to forms of this type. Without a Union action we can hardly make it compulsory from an administrative point of view, so we can only appeal to the brethren to return them as soon as possible.

I am sure it is a good thing to improve the professional skills of the workers, but one cannot help but be dismayed at the many excuses given for not going to the Seminary Extension School which is obviously the place for this work to be done. In some cases, of course, there are good reasons. On the other hand, without the dedication and enthusiasm for the work which is necessary on the part of every worker, the skills will not get them very far.

It is interesting to note that two of our most successful workers in this Union when it comes to handling a church programme, solving problems and soul-winning, are men who have no college education at all.

We look forward to receiving your material as soon as possible and remain

Yours sincerely,


K G Webster
Secretary-Treasurer
KGW-lhw

DEAR FRIEND,

In order to better serve you in the future it is essential that a clear picture be obtained of the current needs in the Seventh-day Adventist ministry in the South African Union Conference. It will be greatly appreciated if you would co-operate to this end by taking time now to carefully complete all items in this questionnaire. Please be assured that all information you will give will remain anonymous since your name is not required on this instrument. It is hoped that for your own interest a copy of the results of this fact-finding endeavour will be mailed to your home address as soon as they become available. Thank-you for the twenty minutes it will take to complete this questionnaire.

In this series of questions only one response is required for each question. Select the response that is closest to the truth. Place the number of that response on the line in the left hand margin.

1. ____ Presently working in the
 1. Transvaal Conference
 2. Cape Conference
 3. Oranje-Natal Conference
 4. South West Field
 5. Good Hope Conference
2. ____ Pastorates you have enjoyed most have been
 1. Big city central
 2. Suburban
 3. Town and country district
 4. Campus
3. ____ Your age is
 1. 20-24
 2. 25-34
 3. 35-44
 4. 45-54
 5. 55-64
4. ____ Which one of the following roles would be most fulfilling to you as a person?
 1. Evangelist
 2. Pastor
 3. Bible teacher
 4. Administrator (President, Principal etc.)
 5. Conference departmental secretary
 6. Other (write in here) _____

5. ____ The language you use in your home is
1. Exclusively Afrikaans
 2. Exclusively English
 3. Both English and Afrikaans but mostly Afrikaans
 4. Both Afrikaans and English but mostly English
6. ____ You are more comfortable preaching in
1. Afrikaans
 2. English
 3. Equally at home in both languages
7. ____ During the course of your ministry in which conference have you served the longest
1. Cape Conference
 2. Transvaal Conference
 3. Oranje-Natal
 4. South-West field
 5. Good Hope Conference
8. ____ In which conference have you been serving for the greater part of the last five years
1. Good Hope Conference
 2. South West field
 3. Transvaal Conference
 4. Cape conference
 5. Oranje-Natal
9. ____ Number of years you have served in a pastoral capacity
- | | |
|------------------------|-------------------------------|
| 1. Two years or less | 4. Thirteen to twenty years |
| 2. Three to five years | 5. Twenty-one to thirty years |
| 3. Six to twelve years | 6. More than thirty years |

10. ____ Graduated from College with a
1. Two-year diploma
 2. Three-year diploma
 3. Four-year diploma
 4. Four-year diploma plus UNISA degree
 5. Did not graduate but entered the ministry from the colporteur ministry
 6. Other (please specify) _____
11. ____ After graduation from college you
1. Interned under an experienced pastor
 2. Interned under an experienced evangelist
 3. Interned under an experienced Pastor-Evangelist
 4. Were assigned to a church or district with minimal supervision
 5. Served in the missions for at least one term
 6. Were a colporteur for a number of years
12. ____ Since graduation you
1. Attended Andrews University Extension schools or some other institution to do some formal post-graduate study with a view to improving yourself professionally.
 2. Subscribed to professional journals and/or read 3 to 5 books per year dealing with ministerial practice
 3. Both of the above
 4. Neither 1. nor 2.
13. ____ If you attended an Andrews University Extension school in the past did you find it to be
1. a rewarding and stimulating experience
 2. frustrating and a waste of time
 3. interesting but not focussed on the problems of everyday pastoring

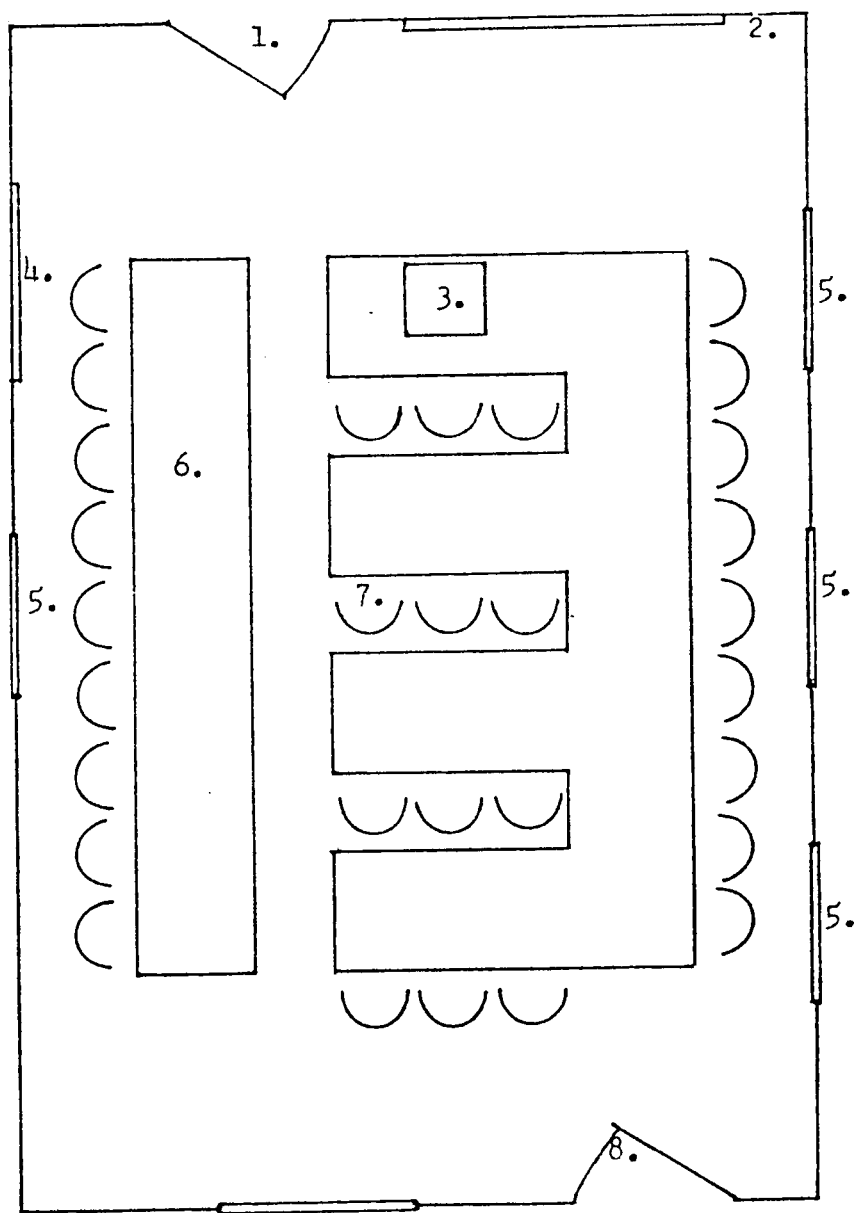
14. ____ In your opinion the extension schools should
1. be discontinued and allow each pastor to study in the areas that interest him
 2. continue as they are now
 3. be held more often
15. ____ In your opinion which of the following is true in your conference among your fellow ministers?
1. High level of collegiality, brotherhood and mutual support
 2. Strong competition and a reluctance to share on a professional level.
 3. Some competition and some brotherhood
16. ____ Do you feel that in your conference
1. Some of your fellow ministers have information and skills that you could profitably learn
 2. Each man should work in his own armor and develop on his own by experience
 3. Professional sharing is too idealistic and is seldom successful
 4. A strong ministerial association, local and/or conference wide would be welcomed
17. ____ Did your college training give you
1. an excellent background in Biblical knowledge
 2. a reasonable background in Biblical knowledge
 3. an inadequate background in Biblical knowledge
18. ____ Regarding the unique doctrines of the Seventh-day Adventist faith
1. you can give a spontaneous, accurate and detailed explanation
 2. You do understand the doctrines well but would need access to your reference books
 3. you would welcome an opportunity to work through each doctrine separately and in depth

19. ____ At this stage of your career you
1. feel you have developed insights on certain subjects which you would like to share/discuss with your colleagues
 2. believe you have latent talents which ought to be developed
 3. are keenly aware of professional inadequacies
20. Carefully consider these categories of ministry and place them in the order of your greatest competence using the numbers 1, 2, 3, etc. Thus the category in which you feel most competent would have the number 1. opposite, whereas the one which you feel is your weakest will have a number 9 on the line.
- ____ Writing articles for denominational publications
- ____ Counselling
- ____ Preaching
- ____ Public relations
- ____ Church Organization
- ____ Evangelism
- ____ Youth ministry
- ____ Church music
- ____ Ministry to senior citizens
21. In this final section you are asked to evaluate yourself as a professional minister. Simply circle the correct number according to your honest appraisal of that professional skill as it pertains to you. Refer often to the scaled definitions in the box below.

-
5. Expert - highly skillful
 4. Quite skillful
 3. Average skill
 2. Little skill
 1. No skill
-

1. 5 4 3 2 1 Delegate significant responsibilities to laymen
2. 5 4 3 2 1 Use scholarship tools to analyse a scripture passage
3. 5 4 3 2 1 Chair a church board
4. 5 4 3 2 1 Lead youth in meaningful Christian growth experience
5. 5 4 3 2 1 Inspire and train laymen for Christian service
6. 5 4 3 2 1 Perceive your own needs and weaknesses and take steps to correct them
7. 5 4 3 2 1 Preach the central truths of scripture to meet people's needs
8. 5 4 3 2 1 Work in close cooperation with Adventist colleagues in ministry
9. 5 4 3 2 1 Promote healthy family relationships in the church or congregation
10. 5 4 3 2 1 Define and evaluate church growth
11. 5 4 3 2 1 Lead in the worship services of the church
12. 5 4 3 2 1 Prepare a convert for baptism
13. 5 4 3 2 1 Confront the public with the claims of the Gospel (evangelism)
14. 5 4 3 2 1 Make effective pastoral visits
15. 5 4 3 2 1 Identify and mediate in conflicts in the church
16. 5 4 3 2 1 Minister in crisis situations (financial, domestic, bereavement, etc.)
17. 5 4 3 2 1 Conduct the special services of the church (marriage, baptism, funeral)
18. 5 4 3 2 1 Promote the programs of the Conference (H.I., subscriptions, etc.)
19. 5 4 3 2 1 Maintain a personal devotional life
20. 5 4 3 2 1 Listen and be sensitive to the needs of others
21. 5 4 3 2 1 Plan your daily program and spend your time appropriately

THANK YOU FOR TAKING THE TIME TO COMPLETE THIS QUESTIONNAIRE!

Floor plan of the seminar room.

Scale: One Square per foot.

- Legend:
- 1. Main entrance door
 - 2. Chalkboard and projection screen
 - 3. Lectern
 - 4. Bulletin and display board
 - 5. Windows
 - 6. Tables
 - 7. Chairs

"ENTRY" SPEECH BY CAPE CONFERENCE PRESIDENT TRANSCRIBED
FROM A TAPED RECORDING

One of the objectives we set for ourselves when we were together in January 1976, was that we, as professional men, would engage in a program of professional improvement.

We live in a time when we can no longer think that now that school is over, we can burn our books or stack them in the bookshelf to gather dust with the belief that you know everything there is to know.

We have therefore set before ourselves continuing professional improvement as an objective. You will notice that the subcommittee which you set up to work on this--selected the theme: "Group Processes in Mutual Ministry." We have selected this body of material to concentrate our thinking upon for two days for three important reasons:

1. Mutual Ministry is what undergirded the success and growth of the New Testament Church. Those of you who have read these books will agree with us--the "body life" principle really gave the New Church a tremendous impetus and served to maintain healthy church functions. Now we have come to the place where we need to rediscover some of those principles that brought "body life" to the New Testament Church. We need to understand what Mutual Ministry means. These principles are really very simple. But when we understand them we are going to be much more intelligent in knowing how to guide our people.

2. The second reason for our choice--group processes in Mutual Ministry--and that was in response to the questions on the reverse side of the pink objectives sheet for this year. I looked at this and discovered that 50% felt a need for organizing the church for soul-winning with service. But this cannot be done unless we know how that church will operate. And how the various ministries in the church can be tapped. For this reason we chose this theme for this first seminar.

3. We cannot expect to see the kind of growth among our church membership--either quantitative or qualitative growth--until we develop Mutual Ministry among ourselves as colleagues. Unless we develop a higher degree of collegiality as ministers together.

I take delight in identifying with a statement which Elder van Eck made at campmeeting when he spoke of the good spirit prevailing in the Cape Conference. We have come a long way already towards achieving collegiality in this Conference. It is so important to the concept of Mutual Ministry. But we must not stop with the gains already made.

Now in the two days we will spend together it will be our privilege to share not only some scientific and theoretical facts which have to do with forming and motivating a group but also to experience some of these processes.

We had a great time together in January at our objectives-setting meeting. But now we are together for a specific purpose. We are going to have an even closer collegiality develop. And we are going to have to be open to allow this to be a reality.

Before we can expect a supportive disposition on the part of our membership toward one another to begin to take place. We must learn to be supportive to one another on the professional level.

We often address our membership in this vein and may have used 1 Corinthians 12 and Ephesians 4 where Paul refers to the church as a body, every part of which contributes to the life and function of the other. As ministers we need to develop more perfectly the concept of concerted action. Now in the time which we will spend together certain principles will be isolated which will help us to discover one another--complete with the strengths and weaknesses, gifts and talents, which we all possess. These principles can then be used in our churches as we begin to act as catalysts for growth in our congregations. We will be able to show our members how to offer support one to the other.

Now notice the objective as stated in our program brochure. It reads this way: "To discover by group theory and participation what processes and procedures may be utilized in the pastorate to strengthen body life." Now some of us have been appointed to help in the presentation of this material; Ernest Stevenson, Swills van Rooyen, Pieter van Eck and John Matthews. We have planned to weave in certain Spiritual considerations in this seminar.

Our plan has been to achieve our objective in a two-fold manner:

1. Through the better understanding of some of the dynamics of group ministry.
2. Secondly through the experience of group activities and personal involvement.

Some of these group activities may amaze or confuse you or you may feel that your intelligence has been insulted. Everything in our total experience has been planned--even the volley ball games we will play will have a definite part in this program. I invite you to be observant and alert so that we may learn together. These things are all very deliberately planned. And when we come to Tuesday afternoon we will begin to give practical consideration to the things we have learned. Then we will want to find ways to implement this learning in our pastorates: What we will experience here can be

transplanted into our congregations. So right from the beginning ask yourself questions such as What is happening to me? What processes are used? How can I use these principles?

Now let us ask ourselves this question: What is "Mutual Ministry"? I don't intend to give an exhaustive answer to this concept. All of us have had an exposure to this idea via the books which you were given: "Brethren Hang Loose," "Taste of New Wine," and "Body Life." In each of these books the idea of caring is emphasized. The books were deliberately chosen to stimulate your thinking.

How wonderful it would be if each one of us was genuinely interested in bringing out the best in each other; where we are prepared to adopt a supportive role toward each other. This is a lofty concept and will precipitate tremendous changes in the Cape Conference worker force. If we are willing to help each other toward self-actualization and personal fulfillment. As we have fellowship here with one another we will need to develop this kind of openness.

If there are strengths in a fellow worker which you admire how wonderful it would be if we could go to such an one and find out the secret of those strengths.

There is an exciting challenge in my work as an appointed administrator. Especially in relation to some of our younger workers. To encourage the development of certain talents and gifts which I perceive in their emerging ministry--and also to point out weakness with an alternative or remedy.

This is the kind of relationship which I am hoping will develop here at this seminar--even though you may not want to make the same contract with everyone in this group--at least discover one other person in the conference with whom you can enjoy a relationship of trust on a professional level.

I personally desire that such an attitude of openness should exist between you and I as workers together in this conference. An atmosphere where you have the freedom to come to me and tell me frankly what you feel is wrong or what could be improved in the Cape Conference administration. If I am really interested in growing and developing I must be prepared to listen while you tell me of my faults and my strengths. No progress is possible without it.

Now let me ask you as we go into this program if you feel threatened. Does this degree of openness which I have suggested make you want to put on brakes? If you do don't clam up! Nothing terrible is going to happen to you. The worst that could happen is that you stay just the way you are. Hopefully we can all become better persons--more relaxed--with our defenses and barriers down.

Let us enter into a contract of willingness to learn; a contract of cooperation. Be alert and you will discover what brings people together and helps them to work together. You will see how to be a catalyst for change.

Now are there any comments or questions as we move into the rest of the program?

Response: _____, I must honestly say that I do feel threatened, but nevertheless I . . . you know its like before I had my appendix out, I was threatened but I knew it had to come out. I cannot think of a better group of men from whom I can benefit. And I know something has to happen to the Adventist Church. Within the Adventist Church--my congregation at least--there is not an "openness." I have my own walls which I have built for self-defense. But these must come down.

President: Yes, you are right brother, and we will come back to this point again. Some of you have read the book, A Taste of New Wine, by Keith Miller, in which this point was brought out. But lets leave that for the time being. Perhaps in the literature converece this will emerge.

held with the

CAPE CONFERENCE LEADERSHIP TEAM

July 11-13, 1976, on

GROUP PROCESSES IN MUTUAL MINISTRY

OBJECTIVE: To discover by Group Theory and participation what processes and procedures may be utilized in the pastorate to strengthen Body Life.

DIE EERSTE SEMINAR VIR PROFESSIONELE VERRYKING

gehou met die

KAAPSE KONFERENSIE LEIERSKAPSPAN

Julie 11-13, 1976, oor

GROEPSPROSESSE IN GEMEENSKAPLIKE BEDIENING

DOELSTELLING: Om bywyse van Groepsteorie en deelname die prosesse en prosedure te ontdek wat in 'n pastoraat gebruik kan word om geesteselike lewenskragtigheid te bevorder.

DAAGLIKSE SKEDULE

DAILY SCHEDULE

Alf Birch

INLEIDING/INTRODUCTION

Sondag 7.30
Sunday nm/pm

Ontbyt/Breakfast

Maandag 7.30
Monday vm/am

CHRISTUS EN DIE KLEIN GROEP/
CHRIST AND THE SMALL GROUP

8.30

204

Pieter van Eck

GROEPSTEORIE/GROUP THEORY

9.30

Ernest Stevenson

Ete en Pouse/Lunch Break

12.30

BOEKBESPREKING/LITERATURE
CONFERENCE

2.00
nm/pm

Ernest Stevenson

Ontspanning/Recreation

5.00

Aandete/Supper

6.00

GROEPE EN SDA GESKIEDENIS/
GROUPS AND SDA HISTORY

7.00

John Matthews

GROEPAKTIVITEIT/GROUP ACTIVITY

8.00

Blaai om/See over

ROLE PLAYINGTHREE MAIN CATEGORIES

1. TASK - PERFORMANCE ROLES
 2. MAINTENANCE OR BUILDING ROLES
 3. DYSFUNCTIONAL ROLES
-

I. TASK PERFORMANCE

- A. Initiator:
- B. Information Seeker:
- C. Opinion Seekers and Opinion Givers:
- D. Elaborator:
- E. Co-Ordinator:
- F. Orientor:
- G. Evaluator Critic:
- H. Energizer:
- I. Procedural Technician:
- J. Memory Bank:

II. MAINTENANCE ROLES

- A. Encourager:

B. Harmonizer: 206

C. Compromiser:

D. Peacemaker:

E. Gate-Keeper or Expeditor:

F. Standard-Setter or Ego Ideal:

G. Group Observer:

H. Follower:

I. Aggressor:

III. DYSFUNCTIONAL ROLE

A. Blocker

B. Recognition-Seeker:

C. Self-Confessor:

D. Help-Seeker:

E. Playboy:

F. Dominator:

G. Special Interest Pleader:

ROLE PLAYING

Role Playing can be divided into three main categories:

- A. Task-performance roles
- B. Maintenance or building roles
- C. Dysfunctional roles

A. Task Performance Roles

1. Initiator:

Introduces new idea, fresh way of approaching the problem: suggestions, definitions, proposal for solution.

If initiation comes from one person--more productive, conclude sooner.

If initiation is done right around circle input is greater; more material to work with.

2. Information Seeker:

Complementary role - (information giver)

Asks for clarification or additional information.

Tries to obtain: factual authority for proposals, sources of information or other pertinent facts on the topic.

Nice to have more information-givers than information seekers. Balance of 1 + 2 is necessary for good task-performance. Demand and supply.

3. Opinion Seekers and Opinion Givers:

Not asking for facts: "What do you think?"

Again balance is important.

4. Elaborator:

Follower role: not abject follower.

Takes suggestions, gives examples, offers meanings, offers rationale, develops ideas.

If elaborations do not exceed initiations then this group is having trouble getting off base.

A well-integrated group will have as many elaborations as members in the group. They will "worry" an idea, developing it from several angles. This role with initiator role tell very quickly whether the group will be productive or not.

5. Co-ordinator:

Tries to pull together ideas and suggestions.

Co-ordinates the activities of members.

Attempts to shape the functions and the product.

6. Orientor:

Defines the position of the group in respect of its goals-- "Helmsman".

Examples: "We are a bit off base . . ."

"This is not our concern . . ."

"That is not what we are supposed to discuss . . ."

Groups do not tend to wander as much with an individual performing this task in the group.

7. Evaluator Critic:
"This is not according to standard."
Practicability, logics, facts, procedure.
8. Energizer:
Keeps them actively working.
9. Procedural Technician:
Paper hander out, works machines, moves objects:
"Let's move table . . ."
"Let's get more chairs . . ."
10. Memory Bank:
Remembers what has been done.
Records what should still be done.

B. Maintenance Roles

1. Encourager:
Hands out praise; supportive; indicates progress; warmth; solidarity; positive.
2. Harmonizer:
Works from outside of the conflict; mediates between members; relieves tension in a variety of ways; cuts through road; tries to keep high level of satisfaction.
3. Compromiser:
Works from inside of the conflict: he is one of the chief proponents; he decides to yield a bit of status, or admit that he was wrong.
4. Peacemaker:
Operates outside the conflict.
5. Gate keeper or Expeditor:
Keeps the channels of communication open.
"We've heard a lot from you . . ."
"Let's move along . . ."
6. Standard Setter or Ego Ideal:
7. Group Observer:
Observed the processes and records it.
Task performance noted.

8. Follower:

Probably not get much enjoyment if plays only this role.
 This role is played frequently and should be played by most members at one time or another.
 Trusts ability of others.
 Good for building group morale.
 Affirmative of others.
 Helps in integration.

C. Dysfunctional Roles

Remember that no role is entirely dysfunctional. People do things because they have needs. "Individual roles" are those that are performed to satisfy individual needs. But they are termed dysfunctional in that they hinder the task-performance of the group.

1. Aggressor:

Tries to deflate another member through strong disapproval of a member of the group or the feelings. Attacks individuals, the group or the problem/task. Shows envy towards others' contributions. Betrays tension in members.

2. Blocker:

Resists.
 Disagrees without reason.
 Brings back subject until he is satisfied.
 Sometimes--lack in group.
No problem in first few sessions.
 But after integration begins: then--dysfunction.

3. Recognition-Seeker:

Boasts--reports on personal achievements.
 Acts in unusual ways.
 Struggles not to be placed in subordinate roles.
Need for others to admire him.
 Almost exhibitionist--hopes group will see the contribution he is making.
 If the group does not catch on soon he will tell them precisely what they ought to admire.

4. Self-confessor:

Not an effort to dominate the group or play at leadership.
 Rather contrived humility; out to aggrandize himself.
 Uses group to express personal and non-group-oriented problems.
 Example: "Some time ago got interested in . . ."
 "Speaking for all the English-speaking people in the room . . ."
 May be speaking for himself only. But uses the group as a pair of ears.

5. Help-Seeker:

Elicit the sympathy of the group.

Says: "Forgive me, my brain does not work that fast . . ."

"Help me to catch up . . ."

"I'm out of my depth . . ."

"Can you say that in another way so that ordinary folks can follow . . ."

Depreciating himself beyond reason.

Expresses insecurity, personal confusion.

Projects negative image.

6. Playboy:

Makes a show of non-involvement.

Engages in horseplay--(makes paper airplanes).

Disruptive; dysfunctional.

Tries to show his detachment.

"Group activities are not important to me."

Basic need why he acts this way.

7. Dominator:

Does not necessarily become aggressive, but when there is a question of authority he wants to be "top-dog"--superior.

Adept at manipulating people.

Some go from group to group--perennial "group-joiners"--easy to assume authority.

Does his thing through flattery or direct commands.

Interrupts when a suggestion is being made and interposes another idea.

Sometimes looks like an initiator.

8. Special Interest Pleader:

Always talking for someone else.

Self-appointed representative of "Grassroots" or ordinary person: housewife, breadearners, etc.

Usually quotes his own prejudices, or biases but using stereotypes; selects the ones that fit his case the best. Pleads these cases.

For example: "The overworked and underpaid pastor."

"The poor boy on campus that hasn't enough money to dress properly."

These roles meet individual NEEDS.

Look for them, be alert.

Ask: is **this** person getting the attention he needs?

is **there** some situation that could be structured that would meet these needs?

is reorganization indicated?

Suggestions: Fish bowl

Panel

Resource person (interviewed)

Dear,

You have received the book, "The Taste of New Wine" by Keith Miller, with the compliments of the Cape Conference. This book was chosen by your planning committee for the Ministerial Enrichment Seminar to be held this winter.

You are invited to make a careful study of this book with a view to sharing in a group presentation, along with seven or eight of your bretheren.

This book is basically an account of a spiritual pilgrimage undertaken by a fellow Christian. Follow him, if you dare, and see whether the conclusions he reaches are legitimate. Decide whether there is anything useful in the implications of this pilgrimage. What effect would such an experience have on the church you serve? Continue to ask yourself questions as you read.

You may want to read other books which trace the progress of his journey:

"A Second Touch"

"The Becomers"

"Habitation of Dragons"

These books follow in this order and can be obtained through most religious book stores. But this is optional reading.

We Wish you an interesting and rewarding study and the blessing of an open mind.

Sincerely,

Dear

You have in your hands the book, "Body Life" by Ray C. Stedman. It comes to you with the compliments of the Cape Conference and it is in connection with our Ministerial Enrichment Seminar to be held here at Hartenbos in the middle of this year.

Before than we invite you to make a careful study of this book. It is a theological treatise on real church unity as opposed to mere ecumenism. In your approach to this book, ask yourself certain questions, such as:

What is Stedman's central idea?

How does he arrive at his conclusions?

Is his scriptural support legitimate?

What implications are there for the congregation
I serve?

How can I translate these theological ideas into
usable practical procedures in my church?

There are seven other bretheren also studying this book and you will join with them in a group presentation of the main concepts you have discovered both individually and collectively.

Another book on this subject is, "The Church the Body of Christ" by John Mc Arthur Jr., Zondervan, Grand Rapids, 1973.

We wish you an interesting and rewarding study and God's blessing as we grow together.

Sincerely,

Dear,

You have just received the book, "Brethren, Hang Loose" by Robert C. Girard. As has been explained, these books are in connection with our Ministerial Enrichment Seminar in which we will share during this winter.

Your planning committee is asking you and seven other bretheren to study this book with the idea of being part of a group presentation of the main concepts suggested by R. C. Girard.

This book is a study on the inner life of a church - how a church engages in the fellowship of love, sharing One Life Source.

In your approach to the book ask yourself certain questions such as:

What is Girard's central idea?

What vehicle does he use for his thought?

What are his conclusions and suggestions? Are they well supported?

Are the implications useful to the church in which I serve?

If not, with modification, are there some things I might try?

We wish for you the blessing of an open mind and an interesting and rewarding study.

Sincerely,

LECTURE NOTES ON: THE ROLE AND FUNCTION OF GROUPS IN
EVOLUTION OF SDA DOCTRINE AND HISTORY

PRESENTED BY: JOHN MATTHEWS

I. Introduction

History of work from fall of man has been history of Great Controversy between Christ and Satan. By introducing sin, Satan has put up a barrier between God and man. In order to bring salvation, God has taken it upon Himself to penetrate/break through the sin barriers. Heb 1:1, 2. God spoke at different times and used different methods. Why? Because God speaks to man at the level of man's social and mental development or degeneration at a particular time.

II. The Way God Led Israel

In very simple terms which very inadequately describe the complex social and political set up on Israel and Judah, we may basically say that the Jews and Israelites lived in a Theocratic system. A system of "Thus saith the Lord." The King or the prophet was the mouthpiece of God, and when He spoke, the people obeyed. The King had his advisors, it is true, but basically the rule was authoritarian. And in this tribal system the people did not want round table conferences and open discussion. They wanted "Thus saith the Lord"--and God, through the prophets, spoke in these terms to them, saying, "Thus saith the Lord." Admittedly the system degenerated and instead of "Thus saith the Lord" it became "Thus saith the Rabbi," or "Thus saith the Pharisees," and instead of a Theocracy a Bureaucracy developed. But it was still basically authoritarian. "Why do you do it this way?"--"Because those in authority say so." So, people were happy to sit at the feet of the Rabbi and listen to him. This was what they were used to, and what they expected. And it was the method God used of communicating with men through the prophets and through His supreme revelation of Himself in Christ Jesus.

"Thus saith the Lord"--you may accept it or reject it. Plain and simple. No discussion or committees. And that was the way people wanted it. God took the contemporary situation into account in revealing Himself.

III. After the Cross--The Great Apostasy and the Dark Ages

God saw fit to once again reveal Himself by special revelation through a prophet. In order to restore truth, God again wanted to give an authoritative statement of "Thus saith the Lord." Speaking anthropomorphically, God looked down and said, "I want to speak to my people again. I wonder how I should do it? Let's take the contemporary situation into account."

a. First, I must find a place where tradition and stereotype are not so finally entrenched that they cannot be moved. A land of freedom of thought, and openness of heart and mind--Ah--America!"

b. Now let us look at America--a democracy! Yes, people (or at least white men over the age of 21, according to the Constitution) like to have their own say.

This is the period following the American Revolution--birth of modern democracy--Age of Thomas Paine's Rights of Man. Freedom to believe what he wants and to do what he likes as long as he respects the same rights for others. Free to pursue "HAPPINESS." (Jean Jaques Rousseau, p. 54, 10,5.)

So, God wants to say "Thus saith the Lord," but people living in the social and political climate of Post-Revolution America would not have been willing to listen too easily to an authoritative "Thus saith the Lord." Especially through a WOMAN prophet, because no man was willing to accept the responsibility. (Why, women don't even vote).

But God found His prophet (17 year old, weak and frail Ellen Harmon). And in the anti-authoritarian, anti-female world of 19th Century America, God spoke in revealing His truth for these last days and said, "Thus saith the Lord" just as authoritatively as He had ever done before.

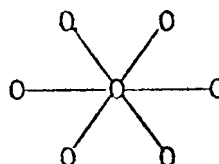
How did He do it? Well, he took into account the contemporary situation and used it. Rousseau (rather believe ones own falsehood than somebody else's truth). Then lets help men to discover TRUTH and not FALSEHOOD. God is a much better psychologist than the best of men, and He has known about group dynamics for a long time. He did not have to wait for 20th Century Social Science experts to learn how the minds of men work. And so He could put 20th Century knowledge into action in 19th Century without any difficulty.

In sets of experiments done--problem solving situations, psychologists have discovered many interesting things. Look at just two:

1. A group based on a circle

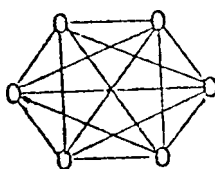
2. A group based on a wheel

- best results in a problem solving
- lower morale because of authority



Wheel

(Individual accomplishes more than group per capita, but we do not exist as individuals, and for motivation and morale the individual is ineffective). These situations can be set up in a science lab, but in daily life groups are interacting all the time.



Comcon

Note: The circles represent individuals in the group, while the lines indicate two-way communication.

BUT USUALLY ONE PIVOTAL FIGURE/LEADER.

Depending on how the leader exercises authority, the morale and achievements of the group will be affected.

1. No authority--little accomplished (No aim achieved--low morale) - Disintegration.
2. Dictatorial--fear/anxiety--low morale--disintegration.

God now wanted to speak to a society that had rejected authoritarianism. How could He do it, and yet ensure that there would be positive, constructive results (Not each man going his own way)?

IV. Go Back to Period 1844-1848

Period of consolidation of Adventist Doctrine and establishment of great Bible truths (if not in name SDA, at least the basic SDA beliefs). After the disappointment of October 22, 1844, the Millerite Adventists were left in confusion--stunned and didn't know what to believe. All sorts of heretical beliefs--e.g. No work doctrine/shut door/today, today, today. Two small groups led to accept the idea of the sanctuary being in heaven and Jesus Christ the mediating High Priest.

- a. Hiram Edson, Crosier & Hahn (Port Gibson, New York)
- b. Ellen Harmon (Portland, Maine)

But even within these small groups a wide divergence of opinion on many matters.

Kept together by

- 1. Common experience of 1843/44
- 2. Sanctuary doctrine
- 3. Enoch Jacobs paper - the Day Star (till Jacobs became a Shaker)

BUT MANY DIVERGENT VIEWS ON DOCTRINE

Early years--many would not accept the "thus saith the Lord" through Ellen White; e.g. Bates at meeting in New Bedford, Ellen White explains visions and afterwards Joseph and Ellen meet for first time. Bates "I am doubting Thomas--don't believe in visions! I would be the happiest man alive if I could believe God was speaking to us, but I can't." After meeting, Ellen White and Joseph Bates speak about stars--Ellen ignorant. In 1846 Ellen and James White persuaded by Bates to keep Sabbath--but Bates still not convinced about visions UNTIL Late 1846--meeting in Topsham, Maine--Ellen's vision:

"Rosy tinted belt across one planet" (Mars says Bates)
 "I see 4 moons" (Jupiter)
 "I see 7 moons" (Saturn)

Best description ever heard, yet she knew nothing of astronomy. Bates believes. Typical of attitude of many of pioneers: who was this Ellen White? Wouldn't believe her "Thus saith the Lord." So the Lord had to speak taking these circumstances into account. Men wanted to discover their own truth, not be told by a woman that God says this or that is true.

SUMMARIZE SITUATION:

- 1. God wants to speak authoritatively.
- 2. Men would rather believe falsehood they had discovered than somebody else's truth.
- 3. Ellen White not accepted by a great number of early Adventists. But she was God's chosen avenue of communication--God's prophetess.

4. Adventists hold divergent views on many doctrines, and not ready to accept light given them by others, but still they seek the truth for themselves.

HOW DOES ELLEN WHITE DESCRIBE THE SITUATION?

Because of common experience, these men met together between 1844-48 to study the Bible together. Many accepted the Sabbath truth, and thus they were "Sabbath and Sanctuary" Adventists.

But God had much more for them. He wanted to establish these doctrines to their full extent.

SUGGESTED READING ON THIS TOPIC:

"Christian Experience and Teaching of Ellen G. White," p. 192:8,9; p. 193:7; p. 192:99 to p. 193:5.

"1st Selected Messages," p. 206, 207; p. 206:9 to p. 207:5. God succeeded in a group process by which morale was maintained at a high level--i.e. all involved, and no fear of authority and domination, because Ellen White in herself was no threat--she did not understand the theology. So God combined the high morale of

with effectiveness of

She was a pivotal, leading figure, who did not threaten the status of the other group members. During this time together the SDA doctrine was studied and believed by all, including Spirit of Prophecy, Sabbath, Conditional Immortality, the Sanctuary, Prophecy and the Three Angel's Messages.

In the contemporary situation, God spoke and said, "Thus saith the Lord," while still allowing men to discover for themselves in a group process which bound them together.

Turn attention to Minneapolis 1888--Oct. 17-Nov 4, 1889. In this connection notice Ellen White's Letter No. 179, Nov. 19, 1902. Just one sentence is enlightening. "I have been instructed (by God) that the terrible experience at the Minneapolis Conference of 1888 is one of the saddest chapters in the history of the believers in present truth." What was this terrible experience? Was this not the time when a new understanding of the themes of righteousness by faith, God's way of Salvation was presented? Refer to the two books:

Christ and His Righteousness -- Waggoner
Steps to Christ -- E. G. White

In these two books the emphasis is clearly on the subordination of doctrine and Sabbath keeping to the new life in Christ, power in Christ to forgive, but also victory by faith, appropriating God's promises. See also what E. G. White has to say in her R. & H. October 30, article:

The Lord in His great mercy sent a most precious message to His people through elders Waggoner and Jones. . . . Many had lost sight of Jesus. They needed to have their eyes directed to His divine person.

But to the authors of the newly published work, Waggoner and Jones she wrote in different tones:

I have no hesitancy in saying you have made a mistake here . . . you have now set the example for others to do as you have done, to feel at liberty to put in their various ideas and theories and bring them before the public, because you have done this. This will bring in a state of things you have not dreamed of. . . . We must keep before the world a united front. Satan will triumph to see differences among Adventists.

How true this prophecy proved to be at Minneapolis in 1888.

Although at the Conference Jones and Waggoner refused to be drawn into argument or debate, the damage had already been done. They were rejected by many of the leaders. Uriah Smith was one of these.

Why did this catastrophic situation arise?

The theology was all correct, it was God's truth for our time. But the method used to deliver the message was all wrong.

These two young men knew that they were in disagreement with the General Conference leaders and older ministers. But still, they went ahead and published their message openly.

This defiant attitude did not succeed in the least but led to disaster. If only they had been willing to work in the context of a group to bring about the desired changes in thinking the result would have been altogether different.

The older men in positions of authority felt challenged and threatened and resisted the theology. Eventually however they had to admit that the two younger men were right. E. G. White came out strongly to support the two men and there was the painful experience of seeing Uriah Smith making his admission and apology in front of the congregation in the Dime tabernacle in Battle Creek in 1891.

Consider the following analysis of two separate events:

TABLE OF COMPARISON: GROUP DYNAMICS IN 1848 AND 1888

PRINCIPLE OF GROUP DYNAMICS	1848	MORALE AND PRODUC- TIVITY	1888	MORALE AND PRODUC- TIVITY
Leadership and Status	Group members free to lead out in presenting their position; equal status; all take part in achieving common goal.	+	Imposed, central leadership; status differences apparent.	-
Type of group and communication network	Comcon with open communication; wheel superimposed to facilitate conclusions at times of deadlock	+	Wheel type communication network; pivotal leadership; lower morale and lower productivity in complex problems	-
Atmosphere and threat reduction	Round table; small group; no authorit- arianism	+	Large group; insecurity as a result of "new" beliefs; threat to older men from younger men	-
Goal formulation	All agreed on common goal	+	Different objectives in different sub- groups. No common goal.	-
Consensus	Arrived at on each point, before proceeding to new areas of concern; Continual evaluation of group function and output	+	No consensus; Truths presented and either accepted or rejected; Preconceived ideas prevail, and no point by point analysis and acceptance.	-

*+ indicates a positive result, while - indicates a negative outcome.

V. The Situation in the 1890's

- 1894 The property upon which the Avondale College now stands was bought but the whole project almost failed for lack of funds. By 1895 this building would have halted but for the intervention of E. G. White who believed that the school should be completed and that the doors be opened as soon as possible. She donated personal funds.
- 1897 The school opens
- 1899 High enrollment and the need for extensions is apparent. A. G. Daniels wrote to the General Conference for funding. This was agreed to and Daniels purchased materials. Soon a letter arrived with what was expected to be the check for the amount promised. Instead the letter indicated that pressing needs at home made it impossible to send the needed dollars at that time. Would the LORD provide? Yes. And God did provide.

This event would not have taken place but for the fact that the General Conference was out of touch with the needs of the field and the over centralization of authority by a few men detached from the realities of the world field making the decisions in Battle Creek.

The General Conference staff had increased from 3 to a mere 13 during the years 1863 to 1897. The work of the church outside the United States was not represented.

Indirectly E. G. White emphasizes the importance of group decision making in the Testimonies to the Church, Vol. 7:

It is not His (God's) plan to centralize power in the hands of a few persons. . . . (p. 171).

When great power is placed in the hands of a few persons, Satan will make determined efforts to pervert the judgment. . . to bring in wrong policy. (p. 173).

Not consolidation, not rivalry, or criticism but co-operation is God's plan for His institutions." (p. 174).

The arrangement that all moneys must go through Battle Creek and under the control of the few men in that place is a wrong way of managing. . . . What do these men know of the necessities of the work in foreign countries? (TM, pp. 321, 1896).

Then in her opening address to the General Conference in 1901 she emphasized the need for re-organization based on a different principle: The principle of mutual trust and consultation with representation of the needs of the work in its world-wide distribution. The old order of authoritarianism, and dictatorial management style was to be removed entirely.

That these men should stand in a sacred place, to be the voice of God to the people as we once believed the General Conference to be--that is past. What we want now is re-organization. We want . . . to build upon a different foundation. (General Conference Bulletin, 1901, p. 25, col. 2).

She stated this in even more striking terms:

Now I want to say that God has not put any Kingly power in our ranks to control. . . . The work has been greatly restricted by efforts to control it in every line. If the work had not been restricted it would have gone forth in majesty. (General Conference Bulletin, p. 26, col. 1).

Fortunately this counsel was accepted and implemented:

1. General Conference Staff increased to 25 members.
2. Union conferences were formed. Presidents of these were members of the G.C.
3. Money distribution flowed from the richer to the poorer areas.
4. Associations and Departments were formed to care for the diversified needs.
5. Later on world divisions were formed.

VI. Conclusion

It has been shown that there is a definite relationship between the use of group control and effective, productive management in an organization. This has been illustrated by the historical development of the S.D.A. church.

1. During the period of 1844-1848 a strong foundation was laid by the leaders working together as a group with a common goal. Morale was high and there was a lot of faith in the future of the church.
2. In 1888 a crisis developed from which much good could have come but because the wrong methods were used it led to a dark chapter in the history of the church.
3. During the 1890s Centralization led to a definite slow-down in the growth rate. Low efficiency and low morale were features of this period.
4. 1901 Was the starting point for a better organization based on consultation, representation, mutual trust and respect. The work went forward.

SMALL GROUP LEADERSHIP

I. Small Group Hypotheses

The hypotheses upon which small growth groups are based is this:

- (1) that the average healthy person functions a fraction of his capacity;
- (2) that man's most exciting lifelong adventure is actualizing his potential;
- (3) that the group environment is one of the best settings in which to achieve growth; and
- (4) that personality growth can be achieved by anyone willing to invest himself in this process.

Herbert A. Otto, "New Light on the Human Potential,"
Saturday Review, December 20, 1969, p. 17.

II. Findings in the Small Growth Group

1. Communication is going on at many levels
 "No matter how one may try, one cannot not communicate."
 Nonverbal as well as verbal; a look, a touch, a shrinking away, a moving toward, etc.
2. Changes in behaviour patterns are achieved more easily in groups than in individual counseling. Learning that takes place in groups is indirect, thus meets with less resistance.
3. Changes in behaviour can be accomplished without ever discovering the underlying causes.
 What is needed to bring about change is:
 - a. a supportive atmosphere (i.e. an accepting group)
 - b. an awareness of the pattern (i.e. a leader or group member who observes behaviour pattern and comments on it)
 - c. a challenge to change (i.e. a confrontation with the idea that a choice about behaviour patterns is present)
 - d. an opportunity to try out new patterns (i.e. a group that supports and encourages hesitant and clumsy efforts at change)
4. Effective groups are neither exclusively "person-oriented" nor exclusively "task-oriented" but combine features of both emphases.
5. There is no set pattern for effective group work. Set rules for group development and life are as useless as fixed rules for living.
6. Leadership is important and often crucial, but leadership for small groups is not necessarily limited to professionals.
 Essential qualifications for small group leadership:
 - a. a healthy approach to life
 - b. actual experience as a group member
 - c. some common sense guide lines

III. Goals in Small Groups

1. A sense of intimacy (human warmth and closeness)
2. Removal of emotional barriers (freedom and encouragement to show honest, personal feelings)
3. Openness and sincerity in communication (tell it like it is)
4. Deep feeling of affection and acceptance from each member of group (experience in loving and being loved)
5. Group unity ("that they may be one as Thou and I are one")

IV. Aids in Reaching Goals

1. Work as a peer group; all equals.
2. Use first name when addressing each other.
3. Sit in circle as close together as possible with no empty seats between members.
4. Use "conversational" prayer; standing, seated, or kneeling, holding hands of each other.
5. Rule out all "preaching", arguing, debate, etc.
6. Seek to avoid one person dominating the scene, leader or group member.
7. Help every member to feel his acceptance and appreciation by group.
8. Ask for the associations stirred up in the group member's mind by the passage being discussed.
9. Look for present personal concerns and accept them as bring of real value to the one expressing them.
10. Keep the group more "person-centered" than "task-centered" by asking "How do you feel right now about this?" "What does this mean to you right now?", etc., but not "Why do you feel that way?".

V. Guide Line for Small Group Leadership

1. Structuring: Leader should provide a structure that will help the group to move in directions that have proved helpful.
Calling the group to the task, stopping at appointed time, providing support for each person's contribution, protecting a member from too destructive attack, rephrasing comments and noticing feedback.
2. Mirroring: Calls for the leader to be sensitive to situations and make observations on what he feels and sees happening. He makes his observations tentatively and they are presented to the group for validation or contradiction.
3. Deepening: Help the group to move from the "chit-chat" level which involves little personal investment; from impersonal surface issues to personal involvement in significant concerns.
4. Modeling: If the intent of the group life is to encourage the free expressions of feelings, then the leader needs to be free to let his own feelings show through, also in demonstrating effective communications, transparent honesty, and sincere acceptance of group members.
5. Nudging: Encouraging group members toward change. "Nudging" is not as strong a word as "prod" nor is it as weak a word as "suggest."
6. Linking: Comment again on issue, feelings and problem that were unresolved at an earlier time, reintroducing of unfinished matters.

THE USES OF SMALL GROUPS

1. Small groups are being used for educational purposes.
 2. Small-group insights are enriching ongoing boards and committees.
 3. Small groups are valuable for Bible-study, prayer, and discussion.
 4. Small groups can lead to action in the world.
 5. Small groups enrich seasonal worship programmes.
 6. Small groups improve communication through preaching.
 7. Small groups may focus on personal growth.
 8. Some churches organize into mission groups.
 9. Small groups are used for therapeutic purposes.
-

SOME COMMON DYNAMICS

1. Group Climate:
2. Patterns of participation:
3. Flight and engagement:
4. Leadership competition:
5. Hidden agenda:
6. The plop:
7. Trust level:

CHRISTIAN GROWTH GROUP

1. Purpose: To develop meaningful friendship within a small group of people, out of which meaningful friendship with Christ may develop.
2. Personnel: The plan calls for a small group of about eight to ten people in which there is one or two facilitators, three or four faithful and concerned church members, and three or four members who have become disinterested or non-members.
3. Facilitators: The facilitators are persons who have had some training in small group evangelism. They understand the objectives of the group and are to help in a loving and Christian way to accomplish these objectives.
4. Meetings: There should be one meeting of the group each week and for best results each member of the group should be present at every meeting.
5. Discussions: Any topic in Christian faith and behaviour may be discussed, but it is suggested that the group begin with topics that lead the members into a personal encounter with God our Father, Christ our Saviour and the Holy Spirit, our Guide. All debate, argument and hostile expressions are out of place. Each person must be accepted as he is, loved, and allowed to express himself freely as long as he keeps within the limits of the purpose of the group.
6. Witness: The witness to Christian experience that is shared in a group meeting should be a balance of personal experience and Biblical truth. Mark 5:19,20 and 1 John 1:1-4 should be kept in mind by those who give witness to this faith.
7. Duration: The group should remain together and continue its meetings until the original purpose is reasonably accomplished. Then the members of the group should be encouraged to form teams of two each and start new groups.

EVALUATION SHEET

	<u>YES</u>	<u>NO</u>	<u>UNDECIDED</u>
A. 1. Did the topic of this seminar fill a need in your ministry?	_____	_____	_____
2. Were you aware of this lack in your professional equipment before the seminar?	_____	_____	_____
3. Were the methods used to transfer new knowledge and experiences appropriate to the subject?	_____	_____	_____
4. Would you like to have more reading material before the next seminar?	_____	_____	_____
5. Were the resources adequate for an effective seminar (reading, personnel, etc.)?	_____	_____	_____
6. Was this learning experience well planned?	_____	_____	_____
7. Do you feel that you have experienced professional improvement?	_____	_____	_____
B. 1. What topic or area of ministry would you like to have featured at the next seminar:			
_____	Worship (Theology, Theory and Innovation).		
_____	Counseling.		
_____	Adult education techniques.		
_____	Theological subjects.		
_____	Other - please state: _____		

2. How frequently should these seminars be held?			

U1/2/1/77

CHECK ONE:

1. Your present responsibility is:

- ☐ Town and Country
- ☐ City and Suburban
- ☐ Campus and Community
- ☐ Other

2. Total number of years you have given in Pastoral or Administrative Ministry:

- ☐ 1 - 5
- ☐ 6 - 10
- ☐ 11 - 15
- ☐ 16 and over

3. Number of years in present position:

- ☐ under 1 year
- ☐ 1 year
- ☐ 2 years
- ☐ 3 years
- ☐ more than three years

In July 1976 a unit on HUMAN RELATIONS and GROUP DYNAMICS was presented.

1. The benefit of this unit was:

- ☐ mostly personal
- ☐ mostly professional
- ☐ both personal and professional
- ☐ of academic interest only

2. Were you able to integrate some of the principles learned in this unit into your pastoral situation? If so, please state in a few words:

3. Have you had time to spend on reading that is not directly related to your assignments (e.g. preaching, teaching, etc.):

- ☐ some
- ☐ fair amount
- ☐ none

APPENDIX B

MATERIAL PERTAINING TO SEMINAR TWO

Minutes of the Planning Committee for
Continuing Education Seminars

September 21, 1976.

Meeting opened with prayer offered by Mr. David Birkenstock.

Those present: A.E. Birch, President, Dr D. Birkenstock, P.P.
van Eck, P.J. Retief, Smuts van Rooyen, M.J. Stevenson.

Agenda established as follows:

Previous Seminar evaluation

Possible approaches to treatment of chosen topic for next seminar.

Sequencing of events topically and procedurally

Resource persons

Advance reading material

Volume of material

Preparation of case studies

Duration of seminar

Dates

Venue

Evaluation of previous seminar: Many thought the material was too new. A large number did not know what to expect. The total atmosphere seemed to be in jeopardy at one point when resistance and negative reaction developed particularly from one person. Expectations of some participants were distorted by the lack of attention to explanations and not having done the assigned reading in advance of the workshop. The seminar sold the product more than the benefits. This imbalance should be corrected. Failed to create sufficient need before presentation of the material. The value of the seminar was seen only in retrospect. Another questionnaire should be sent out to find if the principles

were being utilised in the different seminars and by how many.

Approaches to the treatment of the forthcoming seminar: The evaluation instrument revealed a choice of Counselling; as the topic for study. The second largest grouping; was for a theological topic. Because Dr Hans Larondelle was to visit the Republic later in the year this need would be adequately satisfied. The topic was too large to handle unless certain aspects were chosen from those considered to be important. The following list resulted from a brainstorming session:

Marriage and Family - Divorce, finance
 On Death and dying - grief, bereavement,
 Youth problems - personality, character formation
 Premarital Counselling - sex education, Spiritual aspects
 Extreme emotional states - chronic depression, suicide

It was suggested that some ministers could be experiencing marital stress and that the following three areas would be treated only:

General Review of the principles of pastoral counseling,
 Aspects of Domestic counseling.
 Youth counseling

Duration of the seminar: Recognised that the time was too limited for adequate treatment of the subject of Group Dynamics and Human Relations at the last seminar. Additional time would have to be allowed in harmony with the requests of the ministers also. Thus the seminar would begin on Sunday night and go through to Wednesday night if necessary.

Dates of the forthcoming Seminar: In as much as the school year would begin at Helderberg College on January 20, it was decided to begin the seminar ahead of that date to allow those men from the faculty and pastoral staff to attend who would be invited. January 9 to 12 would be the three-day period set aside.

Sequencing: It was suggested that a general introduction of the principles of counseling; as regards style and procedures and ethical considerations should be given at the start. This could be done on the first day and then highlighted during the presentation of specific topics for the sake of emphasis. This would be necessary since some had had no exposure to counseling theory at all. The emphasis would not be to give the impression that there were water-tight compartments in the science of counseling but that they could provide the basis for the construction of a personalised approach to the art. The sequencing and arrangements of the daily programs would be assigned to co-ordinators from the committee as follows: Monday, E J Stvenson; Tuesday, Smuts van Rooyen; Wednesday, Alf Birch.

Resource Personnel: It was suggested that this topic required specialised, competent and expert instructors. An attempt would be made by Smuts van Rooyen to secure the services of a certain Mr Heyns who was attached to the Stellenbosch University. Failing this it would be good to have a medical Doctor present a segment on the physical side of marriage. Dr Mike Cooper would be a suitable person. On the section dealing with youth problems a panel could be used composed of several of the ministers in the conference who had some experience.

Reading Material: It was decided after discussion that the book "Competent to Counsel" by Jay Adams would be a suitable text for advance reading since it provides a philosophy and a base line for Christian counseling. The persident agreed to purchase and distribute the books.

Venue: Consideration was given to the use of an alternative site. The relative costs involved in travel arrangements would be the same. This would make it easy to utilise the services of the resource person mentioned earlier. A Camp site which was fully equipped and within thirty miles of the conference offices would be investigated with a view to hiring it for the duration. Failing this the original decision would hold, namely to use Hartenbosch Youth Camp as before.

Teaching Methods and Techniques: Discussion of the methods of teaching resulted in a decision to utilise the findings of the studies in adult education theory. That as far as possible the dialogical and experiential method and design would prevail. That use would be made of techniques such as the case study, panel, small group processing units, and the lecture method would be used sparingly. It would be left to the co-ordinators assigned to each day's activities to give instructions to the leaders and presenters regarding the most appropriate procedure. If case studies were to be used then the ministers would have to be advised accordingly in advance.

Date of the next meeting: It was agreed that the planning committee would reconvene on November 10, 1976. The meeting was closed with prayer.

December 14, 1976

TO ALL MINISTERIAL WORKERS
IN THE CAPE CONFERENCE

Dear Brethren:

Kindly take note of the following:

MINISTERIAL SEMINAR - JANUARY 9-12, 1977: This will be the second of our Continuing Education Seminars. In harmony with the requests from most of our ministers that a Seminar be arranged on Pastoral Counselling, this Seminar is being held to meet that need. Specific areas that will be studied, besides some general principles of counselling, will be family and divorce and youth problem areas. Time will be taken each morning before breakfast for a devotional study and prayer, as well as in the early evening. The rest of each day's programme will be taken up in presentations and discussion relating to aspects of Pastoral Counselling.

You will be advised shortly regarding the travel arrangements to and from Hartenbos. Our pastors are expected to arrive at Hartenbos by 5 p.m. on Sunday afternoon, January 9. Our last appointment will be on the evening of January 12. Kindly arrange your programme to take care of these appointments.

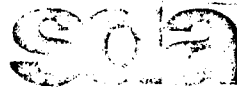
RACE RELATIONS AND YOUR CHURCH BOARD: I would like to urge every pastor to kindly arrange for study to be given by each Church Board in the Conference to the matter of Race Relations. The suggested material for such study is the Union recommendation in this regard which was discussed at our Ministerial Retreat at Hartenbos in October. When once this study has been made by your Church Board/s, then kindly advise regarding their reaction.

YOUR MONTHLY COMMUNICATION: Please find enclosed with this circular 12 copies of a revised monthly communique which I would appreciate receiving from you. You will notice that it was divided into 2 parts, namely, Qualitative and Quantitative Growth. It is designed to facilitate your communication of information relating to our Conference Objectives for 1977.

I do believe that the achievement of our 1977 Objectives and especially the 6% baptismal growth target will depend on the maintenance of a SOUL INVENTORY. I can imagine that this inventory will call for some monthly checking and revision. The evangelists have proved the value and need of such a system. Your efficiency as a Church Administrator with an

...evangelistic bias will,/...

Sewendedag-Adventistekerk
KAAPSE KONFERENSIE



Seventh-day Adventist Church
CAPE CONFERENCE

29 Desember 1976

GEAGTE MEDEWERKERS:

PREDIKANTE SEMINAAR 9 - 12 JANUARIE 1977

Met verwysing na skrywe van die President gedateer 14 deser insake bogenoemde vergaderings, verstrek ons hiermee vervoerreëlins na Hartenbos.

Indien u verlang dat enige wysigings aangebring word, laat my asseblief per kerende pos weet.

Die persoon wie se naam bo aan die lys verskyn, word gevra om sy motor te gebruik. Byvoorbaat baie dankie.

Die tyd van aankoms te Hartenbos moet, op die laaste, 5 uur namiddag wees.

Met beste wense vir die nuwe jaar,

U medewerker

W S J van Heerden
Sekretaris-Tesourier

WSJVH/cvh

A E Birch
H E Marais
E C Webster
W E Böhme

W van Heerden
P C Hurter
N S Edwards
J G Taylor

P P van Eck
W L Grobler
H P Swanson
P B Cousins

H D Strydom
C R Wallace
P J Retief
D Macdonald
J Heerco

M P Broedt

J H Kritzinger

E J Stevenson

P J Wiggatt

PASTORAL COUNSELING
INTRODUCTORY

AGENDA

1. Outline of Seminar programme
2. Seminar Objective
3. The need for Spiritual Counseling
4. Definition and Goal of Counseling
5. Definition of Terms
6. Some approaches to Counseling
 - Sherzberg/Stone Summary
 - Nouthetic Counseling - Adams
7. Characteristics of the Counseling relationship
8. Pastoral Counseling and Values
9. Personal Characteristics of the Counselor
10. Resources of the Counselor
11. The use of Scripture in Counseling
12. The Facade phenomenon
13. The Technique of Asking Questions
14. Relationship techniques
15. Professional Ethics
16. Some pitfalls in Counseling
17. An eclectic philosophy of Counseling
18. For further study

Ministering to the sick and dying
The mentally and emotionally ill
Extending your counseling ministry
Group counseling

COMPARISON OF VARIOUS COUNSELING APPROACHES -- ADAPTED FROM SHERTZER/STONE

Characteristic	Trait/Factor	Rational- Emotive	Behavioral	Client- Centered	Existentialism	Adams	Me
NATURE OF MAN	Rational man with positive or negative directions.	Man has po- tential for being rational.	Man primarily mechanistic, responding to environment over which he little control.	Man rational, good, trust- worthy.	Man free and responsible to himself.		
MAJOR PERSONALITY CONSTRUCTS	Each person unique seeking self under- standing and self manage- ment.	Difficulty comes from thinking il- logically; thinking and reasoning part of same process.	Behavior law- ful and a function of its antecedent condition.	Self concept big regulator of behavior. Perceptual field is reality for individual.	Behavior moti- vated by at- tempting to find meaning; man pulled by values.		
COUNSELING GOALS	To aid indi- vidual in self under- standing and self manage- ment.	Elimination of anxiety, fears, etc; rational be- havior goal.	Solution of problem client brings.	Self di- rection and full function- ing of client.	Experiencing existence as real so man can act on potentiality.		
DIAGNOSIS & PROGNOSIS	A necessary step.	Used to un- cover il- logical thinking.	Necessary for determining anxiety in symptoms and ability to handle it.	Inimical to counseling.	Necessary.		
MAJOR TECHNIQUES	Forcing con- formity chang- ing environ- ment, learning skills, chang- ing attitudes.	Relationship basic to rapport; all techniques to eliminate ir- rational ideas.	Reinforcement, social model- ing, desensi- tization technique.	Limited use of questioning, reassurance, encouragement and sug- gestion to communicate acceptance.	Basically psy- choanalysis; free associ- ation, in- terpretation, transference, etc.		
USE OF TESTS & DEVICES	Extensive	Limited	Used if needed	Very limited; may be inimi- cal.	Limited		
HISTORY TAKING	Necessary be- fore counsel- ing.	Relatively little.	Necessary	Inimical to counseling	Essential.		
CLIENTELE	Normal	All	Those who want it.	All	All		
ACTIVITY OF COUNSELOR	Active role.	Highly active.	Warm, friendly and highly active.	Active in facilitating conditions.	Therapy a part- nership.		
CRITICISMS	1. Counselor control 2. Ignores affective 3. Rely on ob- jective data.	Relies too heavily on in- tellectual and short changes emotional.	Cold, manipu- lative and in- personal; counselors often select goals.	Neglects cognitive, same goals for all clients who may accept little re- sponsibility.	Terminology is difficult and approach is not systematic.		
CONTRIBUTIONS	Seeks scien- tific approach stresses cog- nitive, focus on problem & solution.	Treatment ex- tends outside office and has active counselor in- volvement.	Has made counseling scientific and therefore measured.	Counselee is center and re- lationship is primary.	The person's identity is basic im- portance of self of counselor.		

NICODEMUS AND JESUSINTRODUCTION

Wealthy: 100 lbs of myrrh and aloes.

Pharisee: Never more than 6,000 - called the Chaburah or brotherhood.

Ruler: Member of the Sanhedrin only 71 members.

Because of his high position Nicodemus sought Jesus by night. "Nicodemus felt a strange timidity, which he endeavored to conceal under an air of composure and dignity. "Rabbi" he said "we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."" (Desire of Ages page 168).

His words were designed to express and invite confidence.

Nicodemus expressed a sincere compliment - expecting some recognition of his worldly and religious status in return.

I. Jesus recognized in Nicodemus a seeker after truth. Jesus wanted to deepen the conviction already there.

In my thinking I can't help contrasting what I would have done with what Jesus did. Perhaps what all or most would do. Perhaps first thinking of his wealth and influence - to the cause. Thinking first of the desperate need of money and leadership. How often isn't it the case, that as ministers we soft soap and pamper the rich and influential people.

I have noticed this tendency to mix only with those who are professionally and culturally acceptable to us. Even among workers there is this arms length - keep it to business attitude.

Think of the negativeness of our ministry as we adopt this attitude, toward people.

- 1) More humble people - the poorer - less educated. Bringing the feelings of rejection, discrimination. Under these conditions - we try to lead them to God.

- 2) The wealthier, professional and cultured man - truly seeking something better than he has found - seeking to know God; is offered a sloppy back scratching relationship with the minister.

This is where Jesus parts company with man's methods. Jesus recognized Nicodemus as a seeker of truth.

The Holy Spirit had captured the attention of Nicodemus. Jesus saw no other objective but to capture him wholly.

II Jesus says, "unless you are born from above you cannot enter the Kingdom of God." (John 3:3)

Nicodemus had come to discuss. He wanted to know from Jesus exactly what his mission was?

Jesus could have generalized by saying, I have come to seek and save the lost.

Jesus came boldly to the point of inquiry. Jesus answered the real question, that which Nicodemus was greatly in need of.

Nicodemus was startled by the words of Jesus; they indicated that he a Pharisee was not pure enough to go to Heaven.

He was irritated by the direct application to himself. "Surprised out of his self-possession, he answered Christ in words full of irony. How can a man be born when he is old". (Desire of Ages, page 171).

III Here we see the genius of Jesus once more. Jesus avoids the conflict - he ignores this challenge of His authority.

"But the Saviour did not meet argument with argument. Raising his hand with solemn, quiet dignity, He pressed the truth home with greater assurance." (Desire of Ages, page 111).

"Verily verily, I say unto thee except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5)

Jesus kept moving positively toward the objective.

Jesus attitude could so easily have been like ours is so many times. Nicodemus you really think you have arrived - but let me set the record straight. Let me show you how misguided you are. We do it. Jesus of all could have done it. God - man. But he didn't.

There is not doubt in my mind this was a very difficult situation to handle. How do you tell a proud Pharisee a hurtful yet necessary truth, without alienating him. "...Christ spoke with such solemn dignity, and both look and tone expressed such earnest love that Nicodemus was not offended as he realized his humiliating condition." (Desire of Ages, page 173).

Nicodemus had challenged the authority of Jesus. Don't speak in riddles, how can a man be born again? Notice no respectful Rabbi. The debate was now on.

How do we respond to this kind of situation? Do we just flatten the insurrection with a majestic sweep of our ecclesiastical authority. Many a man has been knocked down into the clutches of the devil in this way.

Why didn't Jesus respond as we often do?
 Because there was nothing of self in Him
 Because he loved man - Nicodemus.
 Because he knew the worth of a soul.
 Because he was to hang on the cross for Nicodemus.

As this encounter is compared with others in the New Testament we notice how Jesus treats Nicodemus in a unique way. This was not just for variation but because the individual Nicodemus could be handled only in that way.

Jesus by His example shows that there is no such thing as dealing with a person off the cuff. Not every egg was intended to be scrambled. Each person and situation, demands our fullest attention - the application of our whole being in solving the particular problem.

We now see how Jesus begins to clarify the situation. Jesus uses illustration. An illustration of the wind.

Nicodemus begins to understand and asks "How can these things be." This is the question of a now very deeply interested man.

Jesus continues to move his hearer by quoting the scripture - the story of the serpent in the wilderness - lifted up.

VI. Jesus applies this truth "even so must the son of man be lifted up." By this well chosen illustration Jesus identifies himself with Nicodemus using that which is well known to his listener. Everything else Jesus had said was leading to this. So we too can learn from Jesus - the Saviour must be lifted up.

CONCLUSION

What did Jesus achieve in this interview?

If we had watched Nicodemus leave Jesus that night, I wonder what our thoughts would have been. Knowing man's impotence we would probably have considered the meeting a failure. (After all what was accomplished?)

"But Jesus was acquainted with the soil into which He cast the seed. The words spoken at night to one listener in the lonely mountain were not lost." (Desire of Ages, page 176).

"After the Lord's Ascension, when the disciples were scattered by persecution, Nicodemus came boldly to the front. He employed his wealth in sustaining the infant church that the Jews had expected to be blotted out at the death of Christ. In time of peril he who had been so cautious and questioning was firm as a rock, encouraging the faith of the disciples and furnishing the means to carry forward the work of the Gospel. He was scorned and persecuted by those who had paid him reverence in other days. He became poor in this world's goods; yet he faltered not in faith which had its beginnings in the night conference with Jesus." (Desire of Ages, page 177).

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A PERSONAL PHILOSOPHY
OF PASTORAL COUNSELING

by
Alf Birch

I. INTRODUCTION

Christ's earthly ministry clearly reflects the importance of the supportive role of the minister in dealing with individuals. He was not only a preacher even although he did a great deal of preaching. His ministry included much more:

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sicknesses and all manner of disease among the people. (Italics mine).

Pastoral counseling may be seen as a healing ministry that prepares the way for an effective teaching and/or preaching ministry. In (and of itself?) it will not become the most important part of the pastor's ministry, yet will remain an integral component of his total effectiveness. It may be stated, for instance, that much of what constitutes the pastor's visitation program amongst his flock is really pastoral counseling. Hence, if he has a sensitivity to problem situations that arise amongst his members and an understanding born out of a sound pastoral counseling philosophy, of how to deal with such problems, he shall indeed be fulfilling his pastoral objectives as well as that of the church--to restore in man the image of his Maker.

1 Matt. 4:23

II. SOME COUNSELING THEORIES

Although most theories that form the basis of general counseling practice proceed from an unchristian philosophical concept of the nature of man, it is nevertheless helpful to be aware of these theories. In fact, the trained christian counselor will deal with any counseling theory, regardless of its origin in the light of the revelation of Scripture regarding man. An eclectic christian philosophy of counseling would therefore avoid the folly of a ruthless abandonment of whatever good and scientific concepts have been developed merely because these insights were gained by possibly unchristian men.

The Trait and Factor or Directive counseling theory as propounded and practiced by Dr. Williamson of the University of Minnesota is based on the concept that man has potential for both positive or negative directions. Williamson sees each person as unique and desirous of self understanding and self management. It is the counselor's goal to aid the individual in achieving this desire by making him aware of the tendencies within him toward self destruction and anti-social behaviour. The counseling process is very directive. Because of the extensive use of tests and devices this counseling model is more appropriate in an occupation type of counseling situation.

The Rorerien (Carl Rogers) counseling philosophy, which may also be described as "Client-Centered", has as its central construct the self. Men are seen as basically good and the counselor non-directively leads the client to a recognition of his worth, dignity, respect and right of self-direction toward emotional growth. While the non-directive approach may be appealing in this approach, the christian would see danger in the strong emphasis on the individual's self-determination of his own emotional security through counseling.

The Skinnerian (B. F. Skinner) counseling approach holds that human behaviour is learned and subject to change because man is the product of his environment. The Skinnerian solution is to discover scientifically the contingencies related to the client's problem, and on the basis of the data rearrange the environmental contingencies so as to reprogram the client's responses.¹ The counseling process is manipulative and impersonal. The counselors following this approach often select the goals of the counsellee and through such techniques as reinforcement and social modeling lead the client to his norm of acceptable behaviour. For a christian the interiorization of the spiritual norms of the Word of God as his standard are lacking in this approach.

1 Jay E. Adams, The Christian Counseling Manual, Grand Rapids, Michigan: Baker Book House, 1973, p. 61.

The Rational-Emotive counseling concept as practised by Albert Ellis, sees man as being rational or living according to reason. Problems arise when the individual thinks illogically. The counselor's task is to help the client to change his "self-sabotaging" behaviour. The counselor is therefore a counter-propagandist whose job is to deny and contradict the self-denying superstition of the client which causes his unhappiness. Here again the christian must take exception because Ellis bases his norm of rationality on his own understanding of what is rational.

An existential approach to counseling attempts to understand man as he really is, to see his world as he sees it and to comprehend his being as unique, concrete and different from theory. The person experiences anxiety when he feels threatened by non-being. The main problem with existentialism is that no fixed norm of man can be established, because each man is unique and no one ever remains the same. For the christian, Christ is the norm.

The so-called Nouthetic counseling philosophy has been styled and developed by Jay E. Adams of the Westminster Theological Seminary. It is an almost exclusively scripture-based approach to counseling. Scripture is applied in a meaningful manner to the client's problem. The fundamental problem is seen as sin, but the client may overcome his problem through personality and behavioural change by means of counseling which is directed toward bringing about the desired change in the direction of greater conformity to biblical principles and practices. Any biblically legitimate verbal means may be employed in the process.¹

Adams has synthesized and systematized scripture as a counseling tool. In addition to the inherent directive approach of Scripture itself as applied to the problems caused by sin, Adams also personally takes a very directive approach in his counseling stance toward the client by the use of Scripture.

III. A PERSONAL PHILOSOPHY OF COUNSELING

Arising from concepts inherent in some of the above theories the writer has developed an eclectic philosophy of christian counseling. Its discussion, however, must take place against a brief background understanding of the scriptural and Spirit of Prophecy view of the nature of man.

"So God created man in his own image, in the image of God created he him."² The implication is very clear that when Adam came from the

¹Jay E. Adams, Contentment to Counsel, Grand Rapids, Michigan: Exor Book House, 1970. p. 49.

²Gen. 1:27

Creator's hand, he bore, in his physical, mental and spiritual nature, a likeness to his Maker. It was God's purpose that the longer man lived, the more fully he should reveal this image. Had man retained loyalty to God he would have experienced continual advancement of both knowledge that would foster his own happiness, as well as clearer conceptions of the wisdom, power, and love of God.

But through disobedience this was forfeited.¹ Sin weakened man's physical powers, his mental capacity was lessened and his spiritual vision dimmed.

Man's condition and need is aptly described in the following statement:

Our condition through sin is unnatural and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. . . . His grace alone can enable us to resist and subdue the tendencies of our fallen nature.²

The true purpose of the plan of salvation, devised in infinite love and mercy, to provide a life of probation, is further described as follows:

To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized--this was to be the work of redemption. This is the object of education; the great object of life.³

Jay E. Adams identifies with the above statement by citing the apostle Paul in Colossians 1:28, which he translates as follows:

We proclaim him confronting every man nouthetically and teaching every man with all wisdom in order that we may present every man complete in Christ.⁴

A definition of nouthetic is given in Gerhard Kittel's Theological Dictionary which

¹Gen. 3: 6:5; Rom. 1

²Ellen G. White, The Ministry of Healing, Mountain View, California: Pacific Press Publishing Association, 1909, p. 448.

³Ellen G. White, Education, Mountain View, California: Pacific Press Publishing Association, 1903, pp. 15, 16.

⁴Adams, Contentment to Counsel, p. 42.

... describes an effect on the will and disposition, and it presupposes an opposition which has to be overcome. It seeks to correct the mind to put right what is wrong, to improve the spiritual attitude. The basic idea is that of the well-meaning earnestness with which one seeks to influence the mind and disposition by appropriate instruction, exhortation, warning and correction. . . . Hence the dominant meanings "to admonish, warn, soothe, remind, correct". . . . A peculiarity of the NT use of the verb is that *nouthetein*, . . . is now a task and function of the pastor. The man who by admonition and correction seeks to turn others from what is wrong and to lay the good on their hearts is the apostle. . . . His sharp criticism in letters is simply the corrective word of a father to his children. Similarly a congregation admonishes or corrects whether by its pastors . . . or by the reciprocal brotherly ministry of the members exercising pastoral oversight with a sense of congregational obligation. . . . It is a pastoral attempt to reclaim rather than a disciplinary measure, though there is place for this if the corrective word in of no avail.¹

The above definition is an excellent summary and synthesis of what the pastor's role has traditionally been interpreted to be. It embraces a comprehensive ministry which is aimed at the restoration, reeducation and reconstruction of human nature from its ruins, and made fit for the presence of God.² The writer identifies himself with this broad definition of counseling. However, an application of these concepts must be made to the individual. The most common, frequent and typical counseling situation involves an individual--alone, or perhaps two, or at most a small group.

While fully supporting the nouthetic concept of counseling, the writer however, cannot fully identify with the very poor so, strongly directive-oriented approach that Adams conveys in his writings. Fellow human nature must be purified, ennobled, consecrated by submission to the truth. But obedience is most permanently effected through personal choice aimed at the achievement of goals. In this regard the counselor is chiefly a catalyst to help the client discover the most direct route under his present circumstances, to fulfill God's plan for his life, or to move in the direction of a solution that is obvious under the circumstances. The taking of a route may sometimes be motivated by a direct biblical exhortation or spiritual injunction. At other times it may simply be chosen as a result of earthy or pragmatic considerations. The common denominator, however, is the client's awareness of hope.³ Wherever

¹Kittel, Gerhard, ed., Theological Dictionary of the New Testament, vol 4, art. Nouthetein by Behm.

²Ellen G. White, Exhortations for the Church, 9 vols., Mountain View, California: Pacific Press Publishing Association, 1943, 5:537.

³See 1Cor. 10:13; Phil. 4:13; 2Pet. 1:13.

possible his goals will always be directed at God's purpose for man.

Obviously the counselee who does not have the spiritual preparation to readily respond to such a purpose will have to be worked with in a different manner. However, the counselor will still be guided by his personal Christian philosophy in helping the counselee to explore the various alternative courses of action that are in general agreement with right ethical and spiritual principles. No counselor, whether Christian or non-Christian, can be expected to be strongly motivated if he thinks that the Bible is being used on him like a club. This does not mean that the Bible is set aside in the counseling process. On the contrary its principles undergird all that takes place. But its exhortations and admonitions are discretely held up before the counselee as alternatives. "Whoever will, let him . . . " and when it is considered necessary its warnings are applied in accordance with their intent.

Dr. Robert Williams of Andrews University suggests a definition of counseling that provides for such a wider scope of counseling practices and technique:

Counseling is a professional, accepting, non-judgmental, confidential relationship between a counselor and a client, in which the counselor helps the client to understand himself and his life space in order to make meaningful and informed choices appropriate to his developmental level.⁴

This definition of counseling is compatible with a Christian philosophy of life which does not ruthlessly dismiss scientific findings of human behaviour for instance, that can be helpful to a Christian counselor in understanding his counselee, and as a result of which he can purposefully be directed to the Master Builder of souls.

The success of a counseling process such as defined by Williams is commensurate with one's understanding of some important scriptural and scientifically documented principles:

1. The Development and Maintenance of a Facilitative Relationship: Besides the counselor's responsibility to create an atmosphere in which the client can feel free to say the things he wants to say as well as to listen attentively to what he is saying, both functions which may be artificially staged, there are deeper components of the counseling relationship that have to be sincere. These are warmth and acceptance; empathic understanding; genuineness and honesty, and being non-judgmental.

1 Nov. 22:17

⁴Definition as presented in a class lecture on Pastoral Counseling, March 31, 1975, SDA Theological Seminary, USA.

The counselor communicates warmth and acceptance not only by response lends, but also by his voice tones and non-verbal cues, as facial expressions. To have empathic understanding the counselor must know how the client feels and what the client is experiencing. In order for a counselor to be honest and genuine with a client, he must first be aware of his own values and beliefs in the counseling situation. In other words he must know himself. He cannot be a very successful or genuine marriage counselor if he is not a good husband in his own home. The extent of a counselor's impact with his client is directly related to his ability and willingness to be candid with his client as he is candid about himself. After assisting the client to discover various alternative solutions to the problem he will respect the client's choice without being judgmental.

The foregoing qualifies an described may be beautifully summarized in the following statement regarding our Lord's relationship with people:

His tender compassion fell with a touch of healing upon weary and troubled hearts. . . . The beauty of his countenance, the loveliness of His character above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief. Had it not been for the sweet, sympathetic spirit that shone out in every look and word, He would not have attracted the large congregations that He did. The afflicted ones who came to Him, felt that He linked His interest with theirs as a faithful and tender friend, and they desired to know more of the truths He taught. Heaven was brought near. They longed to abide in His presence, that the comfort of His love might be with them continually.¹

2. Goal-identification: Delaney and Eisenberg² suggest that counseling can be described as successful when some kind of desirable, observable behaviour has occurred. In order to determine what is desirable behaviour and how to evaluate the change in behaviour, it is essential to identify the goal of the counseling process in as specific a manner as possible. For instance, success may be predetermined by the counselor and counselee if the counselee can report when three consecutive weeks have passed that he has been successful in coping with his problem of impatience toward the members of his family.

Adams suggests that success is the attainment of the change desired

together with an understanding by the counselee of how this change

Ellen G. White, *Evangelism*, Washington D.C.: Review and Herald Publishing Association, 1946, p. 124.

Carol J. Delaney and Sheldon, Eisenberg, *The Counseling Process*, Chicago: Rand McNally and Co., 1972, p. 196.

was affected, how to avoid falling into similar sinful patterns in the future and what to do if indeed, we should do so.

3. Physical and Psychological Assessment: It is the counselor's responsibility to assess whether the counselee is behaving within his class and range of behaviour. Referral of a counselee for a physical checkover is essential if the counselor believes there is an incapacity which might hinder the counselee's development toward the desired goal. Psychological assessment may indicate that a counselee has lost touch with reality and hospitalization is necessary before any counseling is undertaken. Or a counselee may be in an emotional state, be on a level of intellectual functioning and development, have a self-concept, reveal certain interpersonal relationship characteristics or personality construct dimensions that stand in the way of any movement directed toward a goal. The nature of any of these presenting problems will determine a referral or not. The counselor should have a "library" of resource people available to whom he may refer or with whom he may counsel regarding situations or counselees that he considers are beyond the scope of his expertise alone.

4. Modelling and Re-inforcement: This is a Skinnerian concept that seeks to aid the counselee by exposing him to a modelling situation representative of the kind of behaviour desirable for him. Or, if he displays the desired behaviour to reward him in some acceptable manner. Provided the counselee is in a receptive state of mind for a scriptural approach, no better model can be upheld than some biblical admonition, or example worthy of emulation. Other media may also be selected such as tapes, records and films through which these concepts are illustrated that will facilitate behaviour in the direction of the Christian norm.

5. Awareness: Some people learn to function more effectively by becoming aware of certain characteristics about themselves and their environment. For some counselees, an awareness of feelings becomes essential. Therefore, helping a counselee, for instance, to be aware of the dominant emotions he tends to experience, the intensity of these emotions, and the situation in which these are likely to occur, can be an especially helpful approach in finding a solution to the problem.

The counselee should also be made aware of the hope that the counselor sees in finding a solution. The Christian counselee should be directed to the vast reservoirs of sustaining power that he may claim through faith in Christ and the Holy Spirit.

6. Decision-Making Process: In order to change or discover a solution to a problem, some people need to learn the decision-making process. It cannot just be taken for granted nor be disregarded. The methodology of this process as a counseling strategy entails the following: Identifying the problem, determining goals, describing existing conditions related to the problem, exploring all potential alternatives, predicting the likelihood of possible consequences, value judging the desirability of all possible consequences of each

alternative, selecting and implementing the alternative selection, and evaluating the actual consequences of this alternative approach.

7. Self-worth: People learn to function more effectively by acquiring a more favorable sense of self-worth. The image a person has of himself, the beliefs he maintains about himself, and his own sense of self-esteem are factors which influence the effectiveness with which he functions. Thus a counseling strategy of changing a counselor's concept of self from negative to positive forms a very important part of the process goals for many counselees, and which, if attained, will help them function more effectively. It is here where the Christian counselor has a golden opportunity of helping even the unbelieving counselee to discover his worth as heaven sees it. In fact, it is precisely at this point that a lasting relationship which facilitates good emotional rapport can be established between the counselor and counselee.

IV. CONCLUSION

No attempt has been made in this paper to describe a counseling session because no standard procedure can be laid down. Nor has any attempt been made to describe various counseling situations.

A broad brief outline has been given of various methodologies that apply to specific counseling theories. From these has been drawn an eclectic philosophy of counseling with which the writer personally feels comfortable. It may be summarized in the comprehensive definition of counseling¹ put forth by Dr. Robert Williams, and is supposed to function in the context of a scriptural and spirit of prophecy understanding of the restoration of the nature of man to his Edenic state. For the most part the approach is non-directive except where good judgment or circumstances may indicate that a directive stance is more desirable.

¹See p. 6

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SEMINAR ON PASTORAL COUNSELING

GROUP DISCUSSION REPORTS ON
A CHRISTIAN PHILOSOPHY OF PASTORAL COUNSELING

held at Hartenbos

January 9 - 12, 1977

GROUP 1

"In view of sin being the basic problem of man, causing the destruction of the image of God in him, the philosophy of christian counseling is therefore an attempt by men trained in special techniques to restore the marred image of God in man. Because techniques are just as varied as philosophy itself an eclectic approach can be used with a redeeming bias. Techniques should be in harmony with the healing Word of God realizing that sin inherent in man can only be solved by divine intervention from outside of man."

GROUP 2

"Our philosophy of Pastoral Counseling is based firstly upon the clear concept of the origin of man through the act of special divine creation in the image of God. Secondly we are clearly aware of the tragic dilemma of sin which has separated man from God and left him in a fallen, weakened, estranged, antagonistic position, the ultimate result of which is eternal death. Furthermore only through direct divine intervention can man be restored to right relationship with his Maker. Provision for this was graciously provided through the mercy & love of God, who gave Himself in the form of His Son to reclaim man through His death on the cross. Thus mankind has been reconciled to God. This Good News must be accepted by man to become effective for him individually.

The evidence of this great love is revealed in the written Word and must be communicated to all men. It is the glorious task of the Pastoral Counselor, guided by the Holy Spirit to make effective this ministry of reconciliation in the life of the counselee. The counselor will use a Christocentric approach in dealing with the problems of the counselee and will seek to encourage him to make his own decision based on the Word of God. We furthermore recommend an Eclectic Methodology in the practical application of Technique."

"GOAL

Solving the problem in and through Christ.

PROCEDURE

1. Gain the confidence of the counselee.
2. Definition of specific problem by the following procedure:
 - (a) By testing the presenting problem
 - (b) Encouraging the individual to speak
 - (c) Help him clarify his thinking about the problem.
3. Ascertain which methods have been tried to resolve the problem.
4. Decide whether the counselor is competent to deal with the problem.
5. Explore & evaluate other alternative solutions with the counselee.
6. Guide the counselee to a study of specific Scriptures & Spirit of Prophecy relating to his problem and with the view of discovering divine power.
7. Prayer.

SUMMARY

It is a directive approach in that we seek conformity with Scripture by the counselee. It is non directive in that the counselee makes his own interpretation and decision to follow the Scriptures."

GROUP 4

"Whereas many people are in bondage to something today and need the liberation of Christ and a recognition of their responsibility to God in their situation, counseling is a ministry, following the example of Christ in His healing ministry, dealing with all sin-burdened people at all levels of human experience, with the view to helping them to understand their worth in the eyes of God and of restoring the image of God in them through such approaches and techniques as may be compatible with Christian standards and othics."

U2/1/1/77

1. I have a well-defined need for improvement in the area of Pastoral Counselling because:
 - a. (X) I have a growing interest in this area of Pastoral practice
 - b. () In the light of my pastoral experience I have become aware of my deficiency
 - c. () Certain personal needs have aroused an interest in the human condition
 - d. () Combination of above (please state - e.g. ab, ac, bc, etc.)
2. I have read some theory in the area of Pastoral Counselling in the last:
 - (X) 12 months
 - () 2 years
 - () not since leaving college

-----00000000-----

U2/2/1/77

1. The areas of Pastoral Counselling handled in this unit were:

- (☒) adequately treated
- () needed more detailed information
- () did not satisfy my needs
- () have stimulated me to seek more information

2. For our next Unit in July I would like to participate in learning more about:

- (☒) Preaching
- () Teaching
- () Administration
- () Theological issues (please state)

.....

.....

.....

- () Other (please state)

.....

.....

.....

APPENDIX C

MATERIAL PERTAINING TO SEMINAR THREE

Sewendedag-Adventistekerk
KAAPSE KONFERENSIE



Seventh-day Adventist Church
CAPE CONFERENCE

1 March 1977

Dr. David Birkenstock
Pastor P. P. van Eck
Pastor P. Retief
Pastor E. J. Stevenson
Pastor Smuts van Rooyen

Dear Brethren:

I am calling a meeting of the Continuing Education sub-committee to meet in my office on April 18 at 9 a.m. With this advance notice I will appreciate you kindly making arrangements accordingly. For your interest please also take note that the Executive Committee has taken action that the next Education Seminar be held during the mid-year, the date being July 31 - August 3, 1977. This Seminar will most likely also be held at Hartenbos.

With Christian greetings

Most sincerely yours

ALF BIRCH
President

AMB:eb

2 Jasmay Place,
Nahoon Valley,
East London 5201.
May 10, 1977.

Dear Alf,

In looking over some of the material I have collected there are a few suggestions I could make in respect of the forth-coming seminar to be held in July or August this year. I shall also try to show how we can build these suggestions into our next seminar in order to improve it considerably.

Most of the suggestions are in line with the concept of adult education, called Andragogy as opposed to Pedagogy. I feel that we should take note of these findings.

1. Adults will take responsibility for their own learning if they are honestly given the opportunity and if a facilitative climate is established.
2. Adults can and very often learn more from each other than from a so-called authority. Put another way, an authority who does not present himself as primarily a resource person will probably not contribute much to the occurrence of significant learning.
3. Feelings and emotions are as important to significant learning as are concepts and skills. For this reason it is important that much potential learning energy is not diverted to maintain a false front toward each other but that an atmosphere of openness and willingness to share be maintained and reinforced. Likewise the effort to maintain a proper instructor-learner relationship is destructive of the very climate in which significant learning can take place.

Now these are some assumptions which we can take as we consider a strategy for the next seminar. It was not by accident that we began the pilot project with a human relations seminar as we all know. But it seems to me that we could have done more to reinforce the gains we made at that time when we had the second seminar on pastoral counseling. We should make definite attempts to rebuild the atmosphere of openness each time we meet since the seminars are far apart. This need not occupy a lot of time but one could eliminate much of the emotional distance that accumulates between workers by the use of some simple human relations exercise. I like the idea of using the film: "A Man Called Peter" on the first evening after the orientation and welcome, which you will be doing. But the next day before any learning situation is entered a short exercise could be indulged. This would, of course, follow the devotional period.

In order to achieve a "facilitative climate" a lot will depend on the instructor's style. We should avoid as far as possible the traditional jug-and-mug teaching style. This technique has too many overtones from school days and will be stifling to the very climate we will be looking for. A lot of time should be allowed for interaction. This will take a lot of daring and as a presenting team we should be prepared for results that are less than perfect. In this country the traditional learning situation does not allow for this very much at all. There is perhaps a basic fear that even adults will end up pooling their ignorance. This could happen but the facilitator should be ready to guide the discussions appropriately and intervene with additional information. Smuts gave us an excellent lecturette on the use of the question and used the very techniques he was talking about in his presentation.

What I am suggesting is that we have mini lectures followed immediately by buzz sessions (breaking into dyads or triads) or open discussions to process what has been presented. This will mean that the material presented will be honed down to the essentials and then a reserve of material on these subsections of the programme will be used to stimulate the discussions. Another way for this to be done would be to use a hand-out to be studied by the groups for the purpose of finding a consensus of opinion about the material and offering this to the group in plenary session. This may sound cumbersome but I have seen this technique work especially when the handout is not ten pages in length.

Now if we decide to go along this road we will have to give each leader a good job description within which he can work. More specifically we will have to clearly delimit the area he will cover and open up a few options as far as procedure is concerned. This will give him some latitude and minimise discomfort regarding initiative strangulation.

There is another advantage to this format: the chances of presenting (or rather handling) too much material will be minimised. We should remember that even though most of the men have had an exposure to preaching theory, we, as the planning committee, have been ambitious regarding the number of aspects we have chosen to handle of the subject. While this problem, the volume of material, is not very serious we must achieve a balance between in-put and out-put. The out-put in this instance is an attitudinal shift regarding the importance of preaching, a desire for competence in preaching and ultimately increased skill in preaching. It seems to me that if the volume of in-put passes a certain point the time factor will render it largely indigestible and we could then be faced with a negative reaction. In order to make it possible for the men to handle all the material the digestion process should begin right away. This means that the out-put could also be measurable soon after the seminar begins. To this end I will offer some practical suggestions below:

In the Theology sections presented each morning by Philip I shall be the respondent and attempt to encourage responses to this material.

On Monday morning Dr Vic Brown could easily break up his presentation by using handouts and sub-dividing according to the logical sections: Biblical and or Exegetical sermons, meeting needs, building a sermonic year. He could ask the question: "How do you do it?"

Monday afternoon - preparation of sermons. Here we could all have in-put for a time. I can visualise you guiding this discussion followed by a mini lecture providing some guide lines or using small groups to actually prepare a sermon from a prescribed text(s). At Andrews I saw Louis Venden use this technique when he brought a supply of Bibles, Commentaries, Concordances and an Index to E G White's writings into the classroom. Then he gave us the texts to work on. After only a half-hour we reconvened and shared the process and the product of our groups. Then it was his opportunity to share what he thought was the best procedure and sequence for the preparation of a good textual sermon. From our fresh experience he showed how ideas develop. We also saw how the pooling of varied backgrounds works - an excellent human relations exercise.

Tuesday morning - this is the day we will have Poy Fothwell talk about creativity and he could be primed to solicit as much participation as he feels will suit his purpose. His subject is one with a high level of natural interest inherent in it. He usually has many apt illustrations and is very skillful. He could be asked to discuss the question of the use of imagery in preaching, pointers to the best English, the abstraction ladder, etc.

I have been asked to talk a little on the elements of style and perhaps I could bring some tapes to illustrate different styles and then ask the question: "What makes a great preacher in the category of style?"

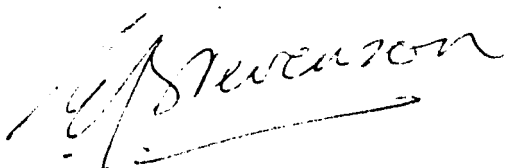
Hein Strydom will present a short statement about the development of the Afrikaans language, coupled with some guide lines for the best Afrikaans usage for the pulpit. He has already agreed to prepare a handout.

Wednesday - on this third day we could change the format to a workshop period in which we work out some of the practical aspects of preaching, such as continuity, voice production, training classes of preaching for laymen. This would really draw upon the experience of the men. Then the evaluating exercise will serve also in sharpening up the learnings obtained in the total experience.

Well, these are some things which I consider to be important for our next seminar and could improve upon what we have done before. The most important thing is to provide an experience for our brethren which will result in changes on the informational, skill and attitudinal levels. Adults must personalise their learning in order for them to decide to keep it.

Hope to see you on the 22nd of this month when you visit this district. Then we can discuss your reactions to these suggestions.

MARANATHA'





Seventh-day Adventist Church

2 Jasmay Place,
Nahoon Valley,
East London.
July 18, 1977.

Dear Roy,

Pardon the familiarity - it does not come easily to call a former teacher by his first name. Please do not take it as disrespect.

Just a short note to give you a better idea of what we would like you to do when you meet with us in August for our Continuing Education Seminar.

The overall topic will be on Preaching.

The time of the lectures, according to present information, will be August 7 - 10. Your presentation will be on August 9 - Tuesday.

Your material should be:

- + Appropriate language in the pulpit
- + Making use of the abstraction ladder
- + Reading of scripture to make it live
- + Communication in images
- + The right use of emotion in preaching
- + Creativity in preaching

It would have to be clear that all of this is relevant to good preaching. The reason I say this is because there is a well-developed resistance to change, which is one of our challenges in this pilot project. This is especially true in the older workers, as one could expect.

The assignment may seem like a tall order. It is a guide not a mandate. You will have three to four hours at your disposal. Please feel free to adopt an informal format, using duplicated hand-outs for study and on-the-spot reaction from the class. Make provision for feedback. A lot of your material would beg for this. You could use taped illustrations or samples of good scripture reading. There is a black-board and an over-head projector if you need it.

The overall aim of this unit on preaching is not to be exhaustive or definitive but rather to stimulate an interest in greater proficiency in this particular ministerial skill. The participants should leave with the criteria and boundaries of good preaching clearly marked.

Thanks for your willing help.



July 22, 1977

Dr V Brown
Pastor A M Wessels
Mr Roy Rothwell

Dear Brethren

Please find attached a copy of our proposed programme for our Seminar on Preaching which will be held at Hartenbos, August 14-17.

I have already had personal discussions with you conveying the desires of our Continuing Education Committee regarding the general areas of study which we would like to have you include in your presentations. These may be briefly summarized as follows:

CONTENT IN PREACHING: Dr V Brown

Such areas as biblical and exegetical or expository sermons will be dealt with under this section. Other considerations will also be on how to relate sermon content to the actual needs of parishioners, sermon types, setting up a sermon year, and the series-type of sermon presentation.

LOGIC IN PREACHING: Pastor A M Wessels

This area would include material on persuasive techniques, and other general principles regarding logic of thought in preparation and delivery of sermons.

CREATIVITY IN PREACHING: Mr Roy Rothwell

Here we wish Brother Rothwell to deal with communication aspects of preaching and creativity in the use of language and thought projection.

We look upon our Continuing Education Seminars as very deliberate attempts for learning to take place. I therefore wish to share with you some comments by Pastor Ernest Stevenson who is a member and important facilitator of our Conference Continuing Education programme. His comments should be taken seriously for the purpose of our next Seminar. He writes: "Most of (my) suggestions are in line with the concept of adult education called ANDROGOGY as opposed to PEDAGOGY. I feel that we should take note of these findings.

1. Adults will take responsibility for their own learning if they are honestly given the opportunity and if a facilitative climate is established.

Dr V Brown
 Pastor A M Wessels
 Mr Roy Rothwell

2

July 22, 1977

2. Adults can very often learn more from each other than from a so-called authority. Put another way, an authority who does not present himself as primarily a resource person will probably not contribute much to the occurrence of significant learning.
3. Feelings and emotions are as important to significant learning as are concepts and skills. For this reason it is important that much potential learning energy is not diverted to maintaining a false front toward each other and competing with each other, but that an atmosphere of openness and willingness to share be maintained and reinforced. Likewise the effort to maintain a "proper instructor-learner relationship" is destructive of the very climate in which significant learning can take place.

Now these are some conclusions and assumptions which we can consider. ...we should do more to restore the atmosphere of openness right at the beginning of each seminar.

Now in order to achieve a "facilitative climate" a lot will depend on the instructor's style. We should try to avoid as far as possible the "jug and mug" style of learning climate. A lot of time should be allowed for interaction. This will take considerable daring and as a presenting team we must be prepared for results that are less than perfect. ...The facilitator (as opposed to lecturer) should be ready to guide the discussion appropriately and intervene with additional information ...

What I would suggest is that mini lectures be presented followed immediately by buzz sessions (small dyads or triads) or open group discussions, etc. This will mean that the material presented would be honed down to the essentials, and then a reserve of material on these sub-sections of the programme will be used to stimulate the discussion. Another way for this to be done would be to use a handout to be studied by the small groups for the purpose of finding a consensus of opinion about that material, and bringing back to the group in plenary session their conclusions. This may sound cumbersome but I have seen it work, especially if the handout material is not ten pages in length."

Brother Stevenson also points out that should we make provision for considerable discussion by the learning group, the chances of presenting, or rather handling too much material will be minimized.

I trust that these comments are helpful to you in your preparation as well as in your style of presentation, and that this

LOGIC IN PREACHINGLecture No 1.A.M. WesselsThe General Principles Regarding Logic of ThoughtIn The Preparation & Delivery of SermonsIntroduction:

What makes preaching a science and an art?

Science: deals with truth - so does preaching

Art: preaching is part of the liturgical worship.

A sermon is subject to the law of order: Many points combine symmetrically into a unity.

A sermon's structure of material is called the Art of rhetorical composition.

There are 3 essentials of a sermon:

1. unity / coherence
2. order / organization
3. movement / progression.

In this lecture I'm going to deal briefly with 1 & 3

1. THEME: Distinguish between Subject and Theme.

Examples: (1) Subject - HELL
Theme - HOW TO AVOID HELL

(2) Subject - SIN
Theme - HOW NOT TO COMMIT THE UNPARDONABLE SIN

The theme narrows down the subject!

A sermon must never be just a conglomeration of many different ideas or thoughts.

e.g. Shooting with a shotgun or with a rifle.

A sermon should be a bullet, not birdshot. It ought to be designed to hit the hearer in one vital spot, rather than to spray him with scattered theological ideas unrelated to each other.

The listener ought to go away with one single impression; he should carry away a new grasp of one single phase of truth.

i.e Singleness of idea.

Just one major idea - one clear idea should run straight through the whole length of the sermon. At the least, the theme and subject must dominate the entire sermon.

2. MOVEMENT, DEVELOPMENT, PROGRESSING

In order to be convincing there must be the statement of facts in cold logic and cogent reasoning. Progression and logic of thought are the marks of excellence in a sermon and an evidence of clear thinking on the part of the preacher.

A true sermon or speech (sermon = speech in Latin) is therefore the systematic and orderly development of one particular idea, with such clarity that it stands out in one's memory. Other thoughts might be grouped around it, but only one main idea must stand out as supreme!

It is therefore the task of the preacher to organize his material into a logical progression of thought, with clear, smooth, transitions.

The sermon must make progress and bring the hearers to a destination. Linked with logical progression must be an onward, rising, tendency of feeling, leading up to the climax!

In your introduction you announce and lay down your theme/thesis and in the rest of the sermon, your words march forward to establish, explain, or prove the truth announced earlier in your introduction.

It is all important that your progression of thought should be very plain ... everybody should be able to say with you: "we are moving to that or that end!"

3. THE TRANSITIONAL SENTENCE:

A very useful device with which to achieve progression is the construction of a transitional sentence.

The transitional sentence is that sentence which forms a bridge between the proposition and the main points of the message. This connective sentence is usually composed of the proposition, a key word and an interrogative.

There are 6 interrogatives which will help to unlock the meaning of most main points. These six words are how, why, when, where, who, what. To develop the main points or subdivisions, these words must be applied one by one to a particular main point and the answer forms the sub-points.

It will be helpful at this point to study a few examples which combine a proposition and a corresponding transitional sentence:

- | | | |
|-----|-------------------------------|---|
| (1) | <u>Proposition:</u> | Every Christian should pray |
| | <u>Transitional sentence:</u> | Because of the blessings to be gained, every Christian should pray. |
| (2) | <u>Proposition:</u> | Every Christian can be effective in prayer |
| | <u>Transitional sentence:</u> | By following the instructions of the Bible, every Christian can be effective in prayer. |
| (3) | <u>Proposition:</u> | Every Christian should pray. |
| | <u>Transitional sentence:</u> | There are several places in which every Christian should pray. |

4. TWO METHODS OF REASONING:

- a) The DEDUCTIVE method (Analysis)
- b) The INDUCTIVE method (Synthesis)

These two approaches are not opposed to each other; rather, they are complimentary; it is only their starting-point which is different.

a) DEDUCTIVE REASONING:

In deductive reasoning, we begin to work from an already established universal to a particular or to state it differently, you apply a generalization to a specific case.

- e.g. All men have sinned (established universal)
Therefore - you have sinned.

In this type of reasoning you normally proceed from a fact already accepted and draw from it other facts not so readily accepted!

Every deductive argument contains two premises and a conclusion and these 3 elements combined are called a SYLLOGISM. In a syllogism two propositions are so formulated and laid down that a third proposition necessarily follows:

e.g. Major Premise: If all have sinned, then I have also sinned.
 Minor Premise: I am also a man.
 Conclusion : Therefore I have also sinned.

b) INDUCTIVE REASONING:

In this approach, we build up from particulars to an universal or established principle; working with particulars, you heap them together in an endeavour to establish a universal.

Reasoning inductively is therefore a process of reasoning from a part to a whole, from particulars to generals, from individuals to universals. It consists in drawing inferences from facts, experience and evidence.

EXAMPLE: A Sermon entitled: "The Pain of Answered Prayer"

It is not always bliss to have your prayers answered. When you ask God for guidance, you sometimes hear things you would rather not have heard. In such a sermon you would begin to cite example upon example of people who asked God for something and received it with pain!

LECTURE No 2THE ART OF PERSUASION1. INTRODUCTION

Early in the sermon's introduction, the preacher makes it clear what it is that he is going to show or prove and what action he is eager that his hearers adopt (Theme & Proposition) Therafter in the main body of the message, all the power of the preacher in memory, mind and will is bent on just one thing, viz, to persuade; all the resources of heaven is called to his aid to persuade his hearers to move resolutely as he wants them to move. The test of a sermon is the response that it elicits from the persons in the pews.

Two ways of measuring the progress of a sermon:

- i) Mentally - the unfolding of the thought!
- watching the thought march!
(This was the subject of our 1st lecture - Logic)
- ii) Emotionally - gauging the mounting tide of feeling.
- seeing how the audience gets emotionally involved.

A very important question in our craft is:

"How does a preacher grip and move a congregation?"

Ministry of Healing, p.512

"The voice is given persuasive power by communion with Christ, such as nothing else can give!"

2. PERSUASIVE TECHNIQUES

When used and controlled by the Holy Spirit, the preacher can be a powerful instrument in changing people's minds and attitudes.

"Progress" in the sermon, is not just progress in the unfolding of the preacher's ideas to his satisfaction or even to the satisfaction of his congregation; it is the progress of a body of

people emotionally. There must be that climax in every sermon when he makes real contact with his audience and a moment later when in the Spirit he takes a tight hold of them during a climatic moment when he can get them to react as he planned under inspiration.

That requires great skill. The preacher as it were, is driving two horses- there must be progression of an idea and of feeling.

3. DILEMMAS:

A dilemma is an attention device. Sometimes the best way to begin a sermon and to see an audience perk-up at the start, is to announce a dilemma which is close to their daily life - It can also be very stimulating to the preacher himself!

EXAMPLE:

Major Premise: If I serve as a soldier, I shall be expected to kill and that is against my conscience.

Minor Premise: If I do not serve as a soldier, my fellow countrymen will die in defending me, and that also troubles my conscience.

But I must either serve as a soldier or not serve.

Conclusion : Therefore, however I act, I must have a troubled conscience.

The preacher must however make sure that he does not leave such a dilemma unanswered or unsolved in the mind of his hearers. In the sermon he must prove the above syllogism invalid!

4. ATTITUDE FITTING:

It is an accepted fact that attitude play a significant role in the acceptance or the rejection of certain ideas. In attitude fitting, the speechmaker studies and tries to discover the hidden

attitudes of those who make up his audience and tries to present his argument in a manner designed to appeal to their attitudes.

5. MEANING FROM ASSOCIATION:

This method tries to persuade a person to transform his attitudes about one object or idea to another with which it is associated.

6. REPEATED ASSERTION:

Man will believe anything it hears often enough!
Repetition fixes a thought firmly in one's mind!

7. CONFIDENT MANNER:

Not only must the speakers use words, but even his gestures and voice intonation must suggest certainty and authority. In preaching an air of confidence is so persuasive that it frequently carries everything before it. When used correctly, the listeners will assume that the preacher must be right because he sounds so certain.

The preacher must have authority. He has been called of God to proclaim God's message and he must carry in his mind the awesome conviction that "God has sent me." But it is not an authority which he needs to assert in words himself. The authority is in his office and his work. And because this awful authority belongs to his office, he must be on his guard not to think it belongs to him.

If a preacher does not apologize for his message and steers away from the rocks of self-assertion, the members of his flock will carry in their minds the acknowledgement:
"God has sent him."

8. CO-OPERATION:

This technique is best explained in the mental attitude the speaker adopts; he is not now the preacher or teacher, but he poses as the perplexed man.

By posing a puzzling text or problem or difficulty or a seemingly insoluble social question, he begins by putting himself mentally alongside the people, apparently as dismayed as they are, by the problem which is raised.

Using the collective "we" he begins to lead them in the search for an answer and thus the quest of truth is made a common task of preacher and people.

9. SUBVERSION:

The minister assumes an intellectual position which he does not really hold, but which he knows is held by other people.

Placing himself in the position of a person who holds a certain view, he begins ostensibly to argue for it. He gathers together the poor reasons which support that opinion, and one by one he tries to make the most of them. After each point, and almost as an aside, he is obliged as an honest man to make certain damaging admissions against the point already made. The admission invariably makes the previous point nonsensical. This he continues to do until the case he had apparently embraced collapses by his own skillful undermining!

10. CALCULATED MOTIVATION: SEVEN BASIC APPEALS.

1. ALTRUISM - A benevolent regard for the interest of others. Opposite to self interest.
2. ASPIRATION - The universal hunger for spiritual happiness - the sense of completeness.
3. CURIOSITY - susceptibility to that which appears novel unfamiliar or mysterious.
4. DUTY - The divine urge to do a thing because it is right, or to refrain from a thing because it is wrong.
5. FEAR - The punishment of God's remedial, deterrent, and protective of society. Fear of punishment is not the highest incentive to right conduct, but it often succeeds, when other appeals have failed.
6. LOVE - Every conceivable appeal is an appeal to one of these loves: love of self, love of others, or love of God.

The calculated motivation in any appeal is the hope of favouring or the fear of grieving or injuring oneself or God or others. The supreme motivation is love towards Christ.
7. REASON - Per sé this is merely an appeal to intelligent self-interest

PREACHING AND PASTORAL CAREVictor R. Brown

Introduction

All the sources consulted indicated that both the public sermon as well as private, personal visits with parishioners are essential functions of the minister of the gospel. This is not a new concept as is noted by reference to a 19th century author.

"The learning and study of the preacher are needed to enlighten and guide the zeal and earnestness of the pastor, and the vitality and directness of the pastor are needed to animate and enforce the culture of the preacher." Homiletics & Pastoral Theology, 342.

In his chapter on Pastoral Visiting, Shedd urges those who are inclined to visit to force themselves to do so and to do it regularly and systematically and professionally. Being a theologian Shedd makes a good point in terms of overcoming the weakness of the flesh in this respect.

"There is no fact in the Christian experience better established than that the faithful performance of labor from conscience ends in being performed with relish and pleasure. Conscience is finally and impulse instead of a commandment." Ibid., p. 343

The relationship between the pastoral visiting and preaching is clearly shown also:

"Nothing so kindles and enriches the orator's mind as living intercourse with individual persons. A person who is in the habit of conversing with all grades of society, and becomes acquainted with the great varieties of religious experience will be an exuberant and overflowing sermonizer." Ibid., p. 352

The conclusion seems to be that both preaching and private counseling are essential and they compliment each other. The successful performance of the one enhances the possibility of the success of the other.

I. DISTINGUISHING THE ROLES OF PREACHING AND PASTORAL CARE

A. What distinctions are there?

1. As to the number reached at once - Limitations this imposes
 - a. Preaching is public
 - 1.) Watch using in public private conversational material
 - 2.) Do not ridicule any one person in public
 - b. Pastoral care - Private, Personal
 - 1.) The service is often unknown-keep it so
 - 2.) Ask counselee before using anything publicly
 - 3.) Some may prefer another neighbour pastor to his own
 - 4.) Good pastoral relationship to other pastors makes referral possible.
2. As to the time element involved
 - a. Preaching

More people counseld in shorter period of time
 - b. Pastoral

Never enough time in pastor's program to see everyone privately
3. As to the filling of the needs of the people
 - a. Preaching
 - 1.) The preacher deals with goals, ideals, objectives and purposes for living
 - 2.) The preacher motivates, challenges to press on.
 - b. Pastoral
 - 1.) He sits where they sit
 - 2.) He emphasizes when they come short of the goal, ideal or fail to respond to the challenge.

B. What parallels are there?

1. Both use the same laws of personality
 - a) DynamicS in the relationship much the same
 - b) "Relationship of the trusted motive," in counseling.
 - c) A sense of togetherness in preaching, the "I-Thou" or personal encounter relationship.
2. The preaching of the sermon is the inlet to counseling
 - a) Important as a pre-counseling contact
 - b) Gives advice, comfort, reassurance, that is difficult in private
 - c) Instruction and interpretation might embrassess in private
 - d) Counselee freer to accept or reject in group context
 - e) Direct guidance than might be too much in the one to one setting.

II. WHAT KIND OF SERMON AMY SERVE AS A SYNTHESIS OF PASTORAL CARE AND PROCLAMATION?

A. Life Situation preaching or Therapeutic

1. A meditative interpretation of Scripture in present Tense
2. Called "Inductive" by Craddock in his book "As One Without Authority"
3. It is inductive as opposed to deductive.
4. Listener participates in the experience of the communicative process with the preacher.
5. Logic may or may not be conclusive, hearer draws own conclusion

B. Oates summarizes to some extent the core thought of life situation preaching as follows:

"The preacher through the processes of sympathetic imagination, empties himself of his own frame of reference and takes upon himself the condition and cries of the people's inner lives. The Christian Pastor, p. 120.

C. What psychological approach is involved in Life Situation preaching?

1. Conversational, personal, informal, eye-contact
2. Extemporaneous delivery
3. Listener is not a recipient only but a participant as well.
4. He preaches to human need.

III. HOW DOES THE PREACHER PREPARE TO PREACH THE ABOVE TYPE SERMON?

A. If he preaches to human need must learn what needs are

1. This means pastoral work
2. This means sharing in the human need himself
3. Returns to the study with a new enthusiasm to learn

B. To preach to human need - saturate with content of scripture

1. Every need known to man recorded in Bible
2. Every emotion experience by man described in Psalms

C. To preach to human need - Be willing to meet them personally in their human need

1. Unfair to raise question of guilt without applying balm of confession in a private interview
2. Unfair to urge faith and deny private pouring out of doubts and uncertainties

D. Summary

"The act of preaching is part of a larger system of personal relationships and cannot be rightly understood in separation from it In other words, preaching is essentially a pastoral activity. It is a part of a pastoral relationship one activity of a settled and continuous ministry." H.W. Farmer, in The Preaching Pastor, by Charles Kemp, p. 27.

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All oral communication is studied and analyzed under five categories:

1. Content
2. Arrangement
3. Style
4. Memory
5. Delivery

The general purpose of every sermon is to fill the people's spiritual needs, which are three:

1. the need of the mind to know revealed truth - filled through a doctrinal sermon;
2. the need of the emotions to be encouraged in pursuing the spiritual life - filled through an inspirational sermon; and
3. the need of the will to repent of sin or to remain firm in leading a virtuous life - filled through a moral sermon.

Although many sermons combine doctrinal, inspirational and moral elements, nevertheless, one of these three purposes will always predominate.

STYLE FOR SERMONSIntroduction:

Style is so closely connected with thought that it should be considered only as the clearest possible expression of the speaker's thoughts and emotions - so clear that the listeners become absorbed in his ideas and fail to notice his style. If a speaker is interesting it is due more to his original mind and imagination than to any tricks he may play with style. This is not to deprecate style, on the contrary, it is very difficult - and important - to say a thing well.

Communication of thought, therefore, is the first purpose of style. The first quality you should look for in style is clarity.

There are a number of qualities in good STYLE:

I. CLARITY

Good style is transparent and allows the truth to be seen. Four things reduce clarity in style:

- A. Obscurity: This is caused by insecurity regarding the subject matter and by disorderly thinking. It is evidenced by vague generalities and padding.
- B. Ambiguity: When more than one meaning is possible the sentence should be reconstructed to eliminate doubt as to the intended meaning.
- C. Verbosity: Vigorous preaching is economical with words. A meaningless phrase is like a false alarm - a sound is heard but it has no meaning and less impact.
- D. Telegraphic Style: This is the opposite of verbosity. The sentences sound like telegrams.

II. CORRECTNESS

There are six basic faults which should be noted:

- A. Faulty grammar
- B. Awkward phrasing
- C. Poor word choice
- D. Slang
- E. Colloquialisms
- F. Spelling errors

III. SPOKEN STYLE

A sermon is essentially different from a magazine article in that for the preacher there is but one opportunity to transfer his idea. Subtleties may be lost on the hearers, therefore, the preacher must take clear, unmistakable strides toward the point he is making. His aim should be to stir the minds, emotions and the will. The preacher's purpose, then, will dictate the style to be used.

There are four faults which weaken spoken style:

- A. Academic: Avoid technical words as much as possible - no matter how meaningful they are to your educated mind.
- B. Literary: Write simply and you will preach simply. Involved, complex and compound sentence structures leave the parishioner in a state of awe and confusion.
- C. Impersonal: Talk directly to your audience, using the second person instead of the third person.
- D. Too much use of the Passive Voice.

-----oooOooo-----

EXAMPLES OF ERRORS IN STYLE

1. In all history, human and divine, there has never been a more important factor in the life of mankind than the sublime event of the Incarnation. This has resulted in a great spiritual revolution for all men - for you and for me. For all time, divinity has now entered into our lives.
2. People should be reverent in church because of the awful ceremonies the priest is performing.
3. To us it might seem queer that the sign of friendship between men in European countries is a kiss on the cheek.
4. St. John the Baptist had the peculiar privilege of being freed from sin before he was born.
5. I should like to propose to you the question as to whether any one of you who would really like to become a saint, in the true sense of that word, has any chance of eventually becoming one.
6. The shepherds were in the fields. It was night. Then the angels came. They sang. They told the shepherds about the birth of the Messiah. Then the shepherds came to the stable. They saw the Christ-child. They adored him. Then they went back and told their friends.
7. Each of the Apostles had their share of suffering.
8. Not bound by the fast, young people under 21, are still, because they are Christians, urged to make during Lent some sacrifice.
9. The news-stands are being flooded by dirty, pornographic, trite magazines.
10. It's sure good to know that we have been given a chance to get rid of our sins by going to Confession.
11. Even if you feel all beat out at the end of the day, try to say a prayer or two before you go to sleep.
12. The Apostles must have felt fagged out after a hard day's work.
13. If you intend to get anywhere in the spiritual life you have to give it all you have.

14. It is only by growth in grace that we shall fulfill our providential destiny of becoming saints. This growth, of course, means that we must depend upon prayer, because grace transcends our nature. Being supernatural it comes from God and is infused into our souls.
15. Or take, what is again a very different instance, the case of persons of little intellect, and no education, who perhaps have seen much of foreign countries, and who receive in a passive, otiose, unfruitful way, the various facts that are forced upon them. Seafaring men, for example, range from one end of the earth to the other; but the multiplicity of phenomena which they have encountered, forms no harmonious and consistent picture upon their imagination: they see, as it were, the tapestry of human life on the wrong side of it. They sleep, and they rise up, and they find themselves now in Europe, now in Asia; they see visions of great cities and wild regions; they are in the marts of commerce, or amidst the islands of the ocean ...
16. If a man loves those who love him, he deserves no reward. Even the publicans do that. And if he salutes his brethren only, he is doing no more than others. Even the Gentiles do that. Therefore, he is to be perfect, even as his heavenly Father is perfect.
17. It is evident that the more frequently a sin is committed, the deeper its appetite becomes rooted, until it is discovered that its ravenous demands have become harder to refuse.

-----oooOooo-----

STYLE

How many words will a man speak in the course of a forty-year ministry? Do not guess; figure. Suppose he is not a seventeenth-century Puritan divine, to whom an hour's sermon was merely an abbreviated setting-up exercise. Suppose he is a modern minister who preaches once a Sunday a thirty-minute sermon. Call that 4500 words, allowing 150 words a minute. Give him a four-week vacation and two Sundays away. That makes 46 times 4500 words, or 207,000 words a year. Multiply by forty years and you get a total of 8,280,000 words. But that is just a starter. Think of the endless other occasions when the minister speaks, as normal and expected a performance as that the sun rises. These will lift the total to well over ten million. Then think how truly terrible it would be, in the sight of God and man, to utter that many words, so many hundred times more than the number in the New Testament, without ever having undergone arduous discipline to master the ways of words - as precision instruments of thought, as a richly filled palette of colours with which pictures can be painted on the mind, as dynamite! The man who never struggles with this angel till dawn has never deeply respected the tools he uses all his life, or learned to handle them with a craftsman's conscience.

Here are considered just two aspects of this "many-splendored thing", the English language - clarity and force.

One of the most inspired misprints ever made (and truth often has an agile way of finding expression through printers' errors) was that of the compositor who, setting up the report of a sermon, began with the following text: "Though I speak with the tongues of men and angels, and have not clarity, I am become as sounding brass, or tinkling cymbal." In printers' language - STET! The high purpose of language is to communicate meaning. Whatever impedes that service, no matter how decorative, is an abomination. Clarity is the writer's and speaker's first commandment. It says with an august finality, "Thou shalt have no other gods before me."

There are many, many enemies of clarity; and they must all be fought. First of all, there must be the realization that it is the great treasure, something for which to sell all in the way of literary pretension. Paul put that high estimate on clearness as the supreme treasure of speech: "I had rather speak five words with my understanding; that I might instruct others also, than ten thousand words in a tongue." How well worth framing as a motto to be set on the minister's desk!

Sometimes clarity is impeded simply by the speaker's failing to put himself in the place of the hearer and imagine how it must sound to him.

Sometimes, to mention a danger referred to a short distance back, the thought becomes obscure because it has been diluted with glibness. A gift for verbosity leaves a result well described by the notice sometimes printed on a bottle of medicine: "Active ingredients, 5 percent; inert ingredients, 95 percent."

Again, the sin against clarity is often committed by the preacher's involvement in a technical jargon, which winds itself around a man as the snakes wound themselves around Laocoön. The preacher may no longer be compelled to wrestle with beasts in the arena, but he must make a battle with the serpents of a specialized jargon.

There are other enemies of clarity. Two of them are sharply defined by W Somerset Maugham:

There are two sorts of obscurity that you find in writers. One is due to negligence and the other to willfulness. People often write obscurely because they have never taken the trouble to learn to write clearly. This sort of obscurity you find too often in modern philosophers, in men of science, and even in literary critics Another cause of obscurity is that the writer is himself not quite sure of his meaning. He has a vague impression of what he wants to say, but has not, either from lack of mental power or from laziness, exactly formulated it in his mind and it is natural enough that he should not find a precise expression for a confused idea. This is due largely to the fact that many writers think, not before, but as they write.

The other word stressed by this chapter, in addition to clarity, is force. That word, of course, has no precise meaning in relation to writing. It is like light in that respect; just as light can be broken up into a dozen colours, so force can be broken up into a score of elements contributing power to writing and speaking. Indeed, clarity itself is a great source of force.

Jesus spoke clearly. But how much more there was to his style! The picturesqueness of the story of the prodigal and his brother; the white-hot fervor of his denunciations; the hammer strokes of the ending of the Sermon on the Mount; the two foundations, sand and rock! In some places we can see Jesus using two types of language: the one a clear statement of his point, and the other a picturesque enforcement of it.

The chief inclusive suggestion that can be given regarding force in style is that one continually increase his familiarity with, and command of, the amazing varieties in the toolbox which is at his disposal as a maker of sermons in the device of English style. Consider another kind of a maker, a carpenter. What a crippling limitation he would put upon himself if he knew how to use but one tool - a hammer. A useful tool, true. But think of trying to get along without the other available tools - the saw, the axe, the plane, the awl, gimlet and adz. The constant user of words who is not master of his toolbox is in almost as bad a

situation. The man who uses just one kind of sentence, when there are twenty kinds available, is like the carpenter trying to meet all needs with a hammer.

Just look at a few tools at the top of the box - lovely and powerful instruments. There is the deliberately framed short sentence, which can be like a spark, making an idea explode, or like the crack of a whip at the end of a paragraph. There is the periodic sentence, where the meaning is not completed until the end is reached (thus from Renan: "Whatever may be the surprises of the future, Jesus will never be surpassed"). It is a perennial source of variety and suspense; it compels a pause and vocal emphasis. Then there is the balanced sentence. This is dangerous, to be sure, in that overuse leads to stiltedness and affectation; but, like Edna St. Vincent Millay's candle, "it gives a lovely light." If you want to see how that light can glow, turn to one of the most beautiful and powerful succession of balanced sentences in all literature, in the Book of Ruth: "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people and thy God my God." There are the keen-edged tools of contrast, parallel structure, parable, and climax. There is the sheer power of the apposite figure of speech.

Running all through one's writing, no matter what the subject or mood, there may be the "gritty concreteness" of the specific word and idea. Instead of the vague general word. Such specific quality gives traction for the mind, as sand on a slippery pavement gives traction for feet or wheels.

A final word about humor. There are so many pitfalls all around the subject that any generalization is bound to be open to successful rebuttal and any dogmatic statement seems an affront. Nevertheless, one or two tentative dogmatisms may be ventured. The only kind of humor which, in sermons, is more than, at its best, an interruption and, at its worst, an impertinence is that which is struck off incidentally while the preacher is moving directly on his way, just as sparks are struck off by the wheels of a railroad engine while it is going to a destination. There is no stopping the train for the purpose of showing off some sparks.

Humor in the pulpit which is the incidental and occasional product of the friction between the mind and ideas may be of great and genuine service, a veritable means of grace. But humor which delays the train or thought, or forces the train to stop on a siding till the humorous display is over is an obstacle to legitimate business. Humor is a minor instrument among many; it is brought into play only occasionally; it is a tap and not a crash.

CRITERIA FOR EVALUATION OF PREACHINGCONTENT:

1. Scriptural in source
2. Christ-centered
3. Did it at some point lead to the Cross
4. Was it an outflow of life or of theory
5. Did the content lead to practical godliness

PERSUASION:

1. Simplicity of logic
2. Ease of comprehension
3. Unity and coherence
4. Central idea central
5. Progression of thought
6. Did it include "heart appeal" or was it merely a lecture to inform

PREPARATION:

1. Did the preaching give evidence of head and heart preparation as well
2. Was supportive material accurate and precise
3. Was speaker sufficiently acquainted with material to minimize dependence on manuscript

DELIVERY:

1. Vehement, argumentative, vindictive
2. What did delivery say about preacher as a person
3. Was delivery conversational or oratory
4. Was preacher aware of response of listeners

VOICE:

1. Easy to listen to
2. Natural
3. Strained
4. Improper use of breathing, throaty tone
5. pious whine
6. "Preacher tone"

LANGUAGE:

1. Precise, accurate
2. Avoid "big" words
3. Avoid denominational jargon
4. Did speaker invent new ways of conveying old truths

RESPONSE:

1. Inspirational
2. Emotional
3. Intellectual
4. Practical
5. Will it LAST
6. Did the people truly SEE God
HEAR God
RESPOND to God

Name of the Speaker _____

Student Average _____
 Instructor's Score _____
 Average Score _____

R E M A R K S

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 Exhibit C-13

PITCH	Too High	Too Low	Monotonous	Live	5
RATE	Too Fast	Too Slow	Jerky	Proper	5
ARTICULATION	Lazy	Laboured	Inexact	Distinct	5
tone	Throaty	Breathy/ Nasal	Shrill/ Flat	Pleasant	5
FORCE	Too Loud	Too Soft	Bombastic	Proper	5
POSTURE	Awkward	1 2	3 4	5	Poised
GESTURES	Meaningless	1 2	3 4	5	Purposeful
PERSONALITY	Lifeless	1 2	3 4	5	Dynamic
FACE	Frowning	1 2	3 4	5	Cheerful
EYE CONTACT	Poor	1 2	3 4	5	Direct
PREPARATION	Superficial	10 20	30 40	50	Careful
PURPOSE	Vague	2 4	6 8	10	Clear
SUBJECT	Trite	2 4	6 8	10	Original
OUTLINE	Confused	5 10	15 20	25	Evident
WORD USAGE	Poor	2 4	6 8	10	Good
INTRODUCTION	Vague	2 4	6 8	10	Arresting
CONCLUSION	Weak	2 4	6 8	10	Impressive

Evaluative Criteria For Preaching - Wilber Alexander

SEMON CRITICISM CHART - Bryant M. Kirkland

A. Pulpit Picture -

1. Appearance:

- ☐ a) Well groomed
- ☐ b) Neat
- ☐ c) Acceptable
- ☐ d) Over-dressed
- ☐ e) Untidy

2. Attitude:

- ☐ a) Sincere
- ☐ b) Serious
- ☐ c) Friendly
- ☐ d) Gushing
- ☐ e) Flippant
- ☐ f) Indifferent

3. Audience awareness:

- ☐ a) Communicated
- ☐ b) Desire to share clear
- ☐ c) Eye contact only
- ☐ d) Afraid to look
- ☐ e) Vacant stare
- ☐ f) Oblivious

4. Bodily action:

- ☐ a) Posture -
 - ☐ (1) Dignified and alert
 - ☐ (2) Balanced
 - ☐ (3) Awkward
 - ☐ (4) Rigid
 - ☐ (5) Slovenly
- ☐ b) Gesture -
 - ☐ (1) Graceful
 - ☐ (2) Appropriate
 - ☐ (3) Artificial
 - ☐ (4) Exaggerated
 - ☐ (5) Mannerisms
 - ☐ (6) Weak
 - ☐ (7) Static

5. Voice:

- ☐ a) Emotion -
 - ☐ (1) Vibrant
 - ☐ (2) Intense with restraint
 - ☐ (3) Inhibited
 - ☐ (4) Impersonal
 - ☐ (5) Colorless
 - ☐ (6) Listless
- ☐ b) Diction -
 - ☐ (1) Precise
 - ☐ (2) Correct
 - ☐ (3) Fluent
 - ☐ (4) Conversational
 - ☐ (5) Rate problem
 - ☐ (6) Holy drawl
 - ☐ (7) Careless
 - ☐ (8) Unintelligible

- ☐ c) Projection -
 - ☐ (1) Forceful and resonant
 - ☐ (2) Rich
 - ☐ (3) Throaty
 - ☐ (4) Pitch Problem
 - ☐ (5) Nasal
 - ☐ (6) Weak
 - ☐ (7) Inaudible

B. Sermon Structure -

1. Introduction:

- ☐ a) Effective
- ☐ b) Arresting
- ☐ c) Problem in length
- ☐ d) Did not introduce

c) Thought content -

- ☐ (1) Fresh of ideas
- ☐ (2) Fresh and original
- ☐ (3) Purposeful & practical
- ☐ (4) Pambling
- ☐ (5) Scattered gems
- ☐ (6) Poverty of thought

f) Style-

- ☐ (1) Clear
- ☐ (2) Forceful
- ☐ (3) Flowery
- ☐ (4) Pedantic
- ☐ (5) Meager vocabulary
- ☐ (6) No Imagery
- ☐ (7) Errors in grammar

2. Discussion:

- ☐ a) Choice of Scripture -
 - ☐ (1) Well chosen
 - ☐ (2) Positive
 - ☐ (3) Usable
 - ☐ (4) No connection found
 - ☐ (5) Poor choice
- ☐ b) Use of Scripture -
 - ☐ (1) Clear exposition
 - ☐ (2) Authoritative
 - ☐ (3) Convincing
 - ☐ (4) No application made
 - ☐ (5) "Eisegesis"
 - ☐ (6) Misused

d) Outline -

- ☐ (1) Crystal clear
- ☐ (2) Logical & balanced
- ☐ (3) Got in the way
- ☐ (4) No mountain peaks
- ☐ (5) Aimless & disjointed
- ☐ (6) Unable to follow

3. Conclusion:

- ☐ a) Motivating
- ☐ b) Climactic
- ☐ c) Personal
- ☐ d) Anticlimactic
- ☐ e) Problem in length
- ☐ f) No appeal to action

Exhibit C-74

Reason

Pair

Good

Excel.

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1. Interpretation of the Bible and text.

2. Main proposition

3. Subject - clear, helpful

4. Title

5. Introduction

6. Outline, order, connectives

7. Conclusion

8. Use and choice of supporting materials, illustrations

9. Quality of religion expressed

10. Logic, argument, subordination

11. Emotional tone

12. Style: beauty, order, unity

13. Word color and choice

14. Quality of sentences, paragraphs

ELLEN G WHITE COMMENTS ON PREACHINGPastors, Evangelists, Teachers

God calls for evangelists. A true evangelist is a lover of souls. He hunts and fishes for men. Pastors are needed - faithful shepherds - who will not flatter God's people or treat them harshly, but who will feed them with the bread of life. The work of every faithful laborer lies close to the heart of Him who gave Himself for the redemption of the race. (letter 21, 1903)

..... a great work is to be done, and at present there are but few to do it. One man usually performs the labor which should be shared by two; for the work of the evangelist is necessarily combined with that of the pastor, bringing a double burden upon the worker in the field." (4T 261)

The Sermon in Worship

Through the psalmist God declares, 'whoso offereth praise glorifieth me.' Much of the public worship of God consists of praise and prayer, and every follower of Christ should engage in this worship. There is also the preaching service, conducted by those whose work it is to instruct the congregation in the word of God. Although all are not called to minister in word and doctrine, they need not be cold and responseless listeners. When the word of God was spoken to the Hebrews anciently, the Lord said to Moses, 'And let all the people say, Amen.' This response, in the fervor of their souls, was required as evidence that they understood the work spoken and were interested in it. (Signs of the Times, June 24, 1886)

Pastor as Expositor

We are living in a most solemn time. All have a work to do requiring diligence. Especially is this true of the pastor, who is to care for and feed the flock of God. The one whose special work it is to lead the people into the path of truth, should be an able expositor of the word, capable of adapting his teachings to the wants of the people. He should be so closely connected with Heaven as to become a living channel of light, a mouth-piece for God. (4T 260)

Biblical Preaching

The duty of the minister of Christ is made plain in these direct and forcible words (2 Tim. 4:1,2). He is charged to 'preach the word', and not the opinions and traditions of men, not pleasing anecdotes or sensational stories to move the fancy and excite the emotions. He is not to exalt himself by parading his accomplishments, and by seeking to make manifest his wisdom;

but as in the presence of God and Christ, who shall judge the quick and the dead, he is to stand before a dying world and preach the solemn truth of God. There is to be no levity, no trifling, no fanciful interpretation, but in sincerity and deep earnestness the minister must be a voice from God expounding the sacred Scripture (RH, April 24, 1888)

Those who preach the word must have an understanding of its doctrines and principles. They must study to show themselves approved unto God. As the servant of God opens the word of truth and humbly seeks to know its significance, its meaning will grow clear to his understanding. But he must be a diligent, painstaking student. He must not be content to depend upon the researches of other minds. He must search for himself. Strength of mind is acquired by exercise. Ability to expound the word of God, depends upon the work that is put into the time of study - depends upon the attitude of the soul toward God. The mental faculties must become strong and able to deal with great questions of truth and duty. The study should be critical and thorough, and should be pursued with meekness, and with sincerity of purpose, to know the truth as it is in Jesus. (RH, April 24, 1888)

Thousands more might have been saved if men had preached the word, instead of the maxims, philosophies, and doctrines of men. If from every pulpit had sounded the faithful truth of God, men would have been left with a better knowledge of the Bible, with a deeper conviction of the truth of its principles, and the reality of its promises; and far more might have come to an understanding of what is truth. The word is full of unsound doctrines, of the traditions and opinions of men, of seducing theories of evil spirits; but let every one who has a knowledge of the present truth, study to show himself approved unto God; and by word and action let him proclaim the word of God that 'liveth and abideth forever.' (RH, April 24, 1888)

"Golden Oil" Preaching (Zech. 4:1-3 and 2 Tim. 4:1,2 appear to be the major underpinning of the E G White doctrine of preaching).

There are men who stand in the pulpits as shepherds, professing to feed the flock, while the sheep are starving for the bread of life. There are long drawn out discourses, largely made up of the relation of anecdotes; but the hearts of the hearers are not touched. The feelings of some may be moved, they may shed a few tears, but their hearts are not broken. The Lord Jesus has been present when they have been presenting that which was called sermons, but their words were destitute of the dew and rain of heaven. They evidenced that the anointed ones described by Zechariah (see chapter 4) had not ministered to them that they might minister to others. When the anointed ones empty themselves through the golden pipes, the golden oil flows out of themselves into the golden bowls, to flow forth into the lamps, the churches. This is the work of every true, devoted servant of the living God. The Lord God of heaven can not approve much that is brought into the pulpit by those who are professedly speaking the word of God. They do not inculcate ideas that will be a blessing to those who hear. There is cheap, very cheap fodder placed before the people. (TM 33, 337)

Let discourses be short, spiritual, elevated. Let the preacher be full of the word of the Lord. Let every man who enters the pulpit know that he has angels from heaven in his audience. And when these angels empty from themselves the golden oil of truth into the heart of him who is teaching the word, then the application of the truth will be a solemn, serious matter. (TM 338)

Preaching-Pastoral Calling Combined

Many ministers have no idea of the necessity of adapting themselves to circumstances, and meeting the people where they are. They do not identify themselves with those whom they wish to help and elevate to the true Bible standard of Christianity. (4T 261)

It is highly important that a pastor should mingle much with his people, that he may become acquainted with the different phases of human nature, readily understand the workings of the mind, adapt his teachings to the intellect of his people, and learn that grand charity possessed only by those who closely study the nature and needs of men. Those who seclude themselves from the people are in no condition to help them. (4T 266, 267)

As the physician deals with physical disease, so does the pastor minister to the sin-sick soul. And his work is as much more important than that of the former as eternal life is more valuable than temporal existence. The pastor meets with an endless variety of temperaments; and it is his duty to become acquainted with the members of families that listen to his teachings, in order to determine what means will best influence them in the right direction. (4T 267)

A minister may enjoy sermonizing; for it is the pleasant part of the work, and is comparatively easy; but no minister should be measured by his ability as a speaker. The harder part comes after he leaves the desk, in watering the seed sown. (Ev 437, 438)

Minister's Character and Pulpit Power

And how can we expect more power, and that God will reveal himself to men, when his word is handled negligently, and when hearts are not sanctified through truth? Men who are not half converted, who are self-confident and self-sufficient in character, preach the truth to others. But God does not work with them, for they are not holy in heart and life. They do not walk humbly with God. We must have a converted ministry, and then we shall see the light of God, and his power abiding all our efforts. (4T 402)

Continuing Education for Ministers

He may be a preacher, but he must also be fitted to act as a pastor. Study must never cease. It must be continued all through the period of his labor, no matter how well qualified for the labor he may think himself to be. (5T 528)

The times demand an intelligent, educated minister, not novices. False doctrines are being multiplied. The word is becoming educated to a high standard of literary attainment; and sin and unbelief, and infidelity are becoming more bold and defiant, as intellectual knowledge and acuteness are acquired. This state of things calls for the use of every power of the intellect; for it is keen minds, under the control of Satan, that the minister will have to meet. (5T 528)

-----0000000000-----

- A. At this moment how interested or personally involved are you in the topic under consideration?

	1	2	3	4	5
1. Antagonistic					
2. Annoyed					
3. Bored					
4. No feelings one way or another					
5. Interested					
6. Challenged					
7.					

- B. How clearly do you understand what is being presented or discussed at this moment?

	1	2	3	4	5
1. Unintelligible					
2. Vague					
3. Not altogether clear					
4. Generally understandable					
5. Good grasp					
6. Extremely clear					

EVALUATION SHEETClimate

What was the learning climate like?

Relaxed	_____	Tense	_____
Warm	_____	Cold	_____
Friendly	_____	Hostile	_____

To what extent did you feel free to express opinions? (Circle the number which best reflects your feelings).

6 5 4 3 2 1

We could express
whatever we con-
sidered appro-
priate

Felt reticent
to express cer-
tain ideas much
of the time

Was there enough opportunity for discussion?

Too much	_____	Should have been more	_____
All that was needed	_____	Should have been much more	_____

Content

Were you interested in the topic? (Circle the appropriate number).

6	5	4	3	2	1	0
very much		quite a bit		not much		not at all

What did you like best?

What did you like least?

What was the depth of topic? (Circle the appropriate number).

6	5	4	3	2	1	0
very deep			ocassion- ally deep			shallow and meaningless

Did you gain any new ideas or concepts? (Circle the appropriate number).

6	5	4	3	2	1	0
many	quite a few	sev- eral	some	not many	few	none

Did the discussions and lectures on this topic help satisfy your professional needs in this area?

very helpful	_____	Not too helpful	_____
of some help	_____	Useless	_____

Change

Did you have firm convictions and/or beliefs about the topic before the seminar?

Yes	_____	No	_____
-----	-------	----	-------

Did you change your convictions or concepts in anyway as a result of this seminar? (Circle the appropriate number).

6	5	4	3	2	1	0
completely changed						No Change

What conclusions have you reached or what decisions have you made as a result of this seminar:

What suggestions do you have for the next Seminar?

Which general or specific area of Professional skill would you like to have treated next time? (Number in order of preference).

- _____ Minister as Teacher/Trainer
- _____ General Church Administration
- _____ Conflict Management
- _____ Church Growth
- _____ Others - Please list

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APPENDIX D

MATERIAL PERTAINING TO THE EVALUATION



Seventh-day Adventist Church
CAPE CONFERENCE

Headquarters Office: 171 Main Road (P.O. Box 279), Somerset West, C.P., 7130 Tel. 21140/21169 Telegrams "Adventist"

31 August 1977

Pastor E J Stevenson
P O Box 822
East London

Dear Ernest

The letter which I am attaching to this one need not remain in our files here at the Conference office. I thought that it would be of interest to you and may even be included in your project. I think Antho's second paragraph in this letter is most significant because it indicates that our Seminar would have repercussions beyond the boundaries of our Conference. In saying this he obviously is referring to a similar programme of Continuing Education which has come to stay in the Cape Conference. Let us work and pray for similar spin-offs in other places in our union. A letter such as this one from Brother Wessels brings me much pleasure because when this concept of Continuing Education in the Cape Conference was first conceived, while we discussed ways and means of sharing our experience with our fellow workers here in South Africa, I even then envisaged the day when hopefully the seeds that we would sow in the Cape Conference would bring forth fruit in a wider sphere. What a thrilling thing! What a creative thing! is this course we're on of Continuing Education. Thanks so much for your help in getting it established in the Cape Conference.

Most cordially and sincerely yours

ALF BIRCH
President

AEB:eb

Encl:

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Telegraphic Address: "Adventist"

TELEPHONE 2-0391 TELEFOON

Telegramadres: „Adventist"

23 Augustus, 1977

Leraar A E Birch
Posbus 279
SOMERSET-WES
7130

Beste Alf,

Net 'n paar woorde van opregte dank en waardering vir die aangename en opbouwende ondervinding wat ek saam met julle kon meemaak. Ek sal julle altyd dank verskuldig bly vir die uitnodiging en vir alles wat julle gedoen het om die Seminaar opbouwend en besielend te maak.

As die Here wil en my planne werp vrugte af, sal jul Seminaar verreikende gevolge en resultate hê, vër buite die grense van jul eie konferensie.

Nogmaals baie dankie.

Met heilwense en seënbede,

Groetend, jou broeder in Christus,



A.M. WESSELS
PRESIDENT
AMW/edp

SOUTH AFRICAN UNION LANTERN

NOVEMBER 1, 1977

SEMINAR ON PREACHING

E. C. WEBSTER, Pastor, Helderberg College

"DO NOT STAY on the top of the Abstraction Ladder" were the words of Roy Rothwell as he spoke to us at Hartenbos during the third seminar for professional enrichment held August 14-17, 1977. "Speak about Bessie with the crooked horn rather than simply about the cow. And you become more abstract as you climb the abstraction ladder and speak of Bessie as livestock or farm assets or only assets or worse still as wealth. Come down from the top of the ladder and get on the bottom rung." Roy Rothwell of Helderberg College was speaking to all the pastors, Conference administrators, departmental secretaries and publishing leaders of the Cape Conference at this Seminar on Preaching.

The objective of this three-day seminar was to inspire our ministers to become more effective preachers through improved sermon content and delivery of the spoken Word. As we write these words on the last day of the seminar we feel that this objective has been admirably achieved under the blessing of God.

Our Conference president, Pastor A. E. Birch, had made careful and thorough preparation and guided us smoothly through the seminar. Dr Victor Brown of Helderberg College discussed the subject of Content in Preaching and amongst that which we will remember was the emphasis on the life of the preacher which forms a basis of the content of his sermons. That which comes through is his *ethos* (what he stands for), his *sophos* (what he knows) and his *pathos* (his feeling for others).

Pastor A. M. Wessels, president of the O. N. Conference, was a visiting lecturer

who guided our minds through the maze of Logic in Preaching. He felt that three essentials in the sermon are unity and coherence, order and organization, and movement or progression. Together we tried to understand better the meaning of deductive and inductive reasoning. We were also exposed to the importance of the art of persuasion.

Our Conference president introduced us to some exciting new concepts in Biblical preaching. To thoroughly study the Biblical passage, to find the propositional statement, the key word, the transitional sentence and the sections of the sermon, occupied our thinking. A challenging sermon on tape by B. Reeves of Andrews University on Titus 2:11-14 beautifully illustrated the concepts.

Brother H. Strydom stressed the importance of the correct use of the Afrikaans language. Pastor Ernest Stevenson led out in an interesting discussion on the style of preaching. This is a somewhat elusive concept but it became more concrete as together we analysed its component parts.

A highlight of the Seminar was the series on the Theology of Preaching presented by the Cape Conference evangelist, Pastor P. Retief. The preacher was pictured as Steward, Ambassador and Servant. He is to disperse the Master's goods, he is to declare the accomplished acts of God in Christ and he is to serve as a servant waiting upon his Master. We leave the Seminar determined to experience more fully the foolishness of preaching in the light of the power and the wisdom of the cross of our Lord Jesus Christ.

These two letters were solicited from two of the younger ministers who had attended at least three of the seminars:

As a young minister caring for a district and two churches, I would like to express with enthusiasm my support for the continuing education seminars conducted in the Cape Conference. All three which I attended were conducted in a very professional way. The subjects presented were practical, challenging and of a highly motivational nature. Particularly the seminar on preaching which brought about significant changes in my approach to sermon preparation and delivery.

The seminars provided a type of training which I did not receive at college and this was of special value since the instruction was separated from practical application in the field by only the two days of travelling time.

The value for me was not only the content of the seminars but also the stimulation to study further on my own and has resulted in my being at Andrews University at the present time.

My reaction to the seminars is that they are most profitable and worth every cent spent in this way. As an intern one reaches a stage, the stage where you have shot every arrow and still the Enemy approaches. You have a need but you don't know what that need is precisely. One cannot be specific. I could not go to you and say "this is my problem". The seminars seemed to have come just at the right moment for me.

I was able to catch a glimpse of the Adventist Ministry in its broad scope and this helps one to find a place in it. Just knowing where I am in this larger body has helped me to know where I should be going in my development of my career.

I really cannot criticise the seminars at all. The content was good, the tempo of the program was just right. I wish that I had the self-discipline to have read all the material which was handed out. Perhaps if time was allowed for doing some home work this may be a profitable change but would mean a reduction in the number of lectures. One would have to choose between these two alternatives.

SOUTH AFRICAN UNION

Lantern

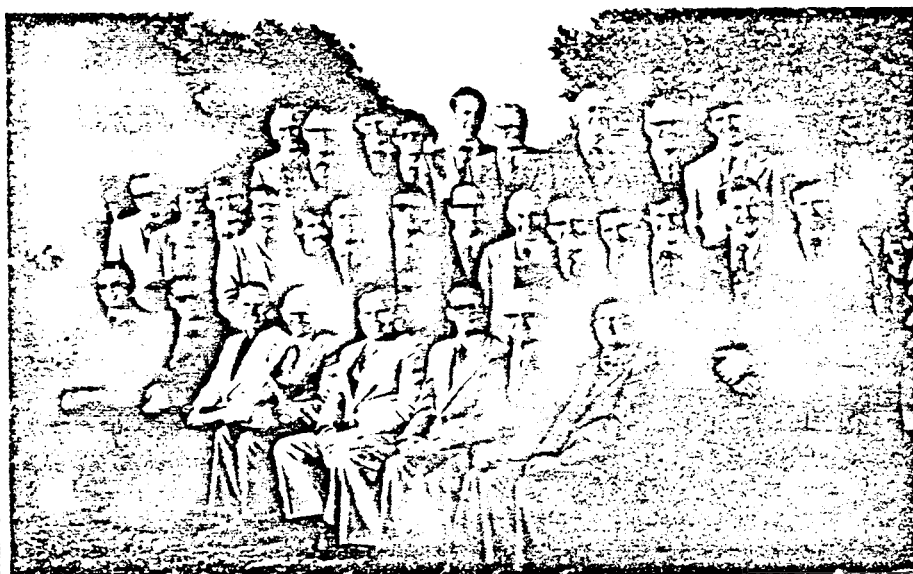


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Registered at the G.P.O. as a Newspaper

Professional In-Service Training of the Minister

P.J. Retief
Evangelist, Cape Conference



BECAUSE the minister in these days finds himself in an increasingly specialized world, and because daily he finds himself subjected to heavier demands, the Cape Conference has in recent years instituted a system of in-service training. The training which our ministers receive in this way is intended to equip them with certain *professional skills* so that the task resting on their shoulders can be done with greater efficiency.

During the two previous in-service training courses offered our ministers at Hartenbos, they learned what *management by objectives* is, (generally known as MBO). Generally our ministers look on it as an outstanding experience by which their ministry in all fields and facets, whether evangelistic or pastoral, is greatly enriched. Thereafter they made the acquaintance of group dynamics and how it is applied in the congregation itself during church board meetings, business meetings

and evangelistic gatherings. By these professional in-service training programmes the ministers learn how to become more effective agencies for God today.

From May 22 to May 25 this year the *fourth* professional enrichment course was offered at Hartenbos. The objectives this year were: "To arouse in the pastor an awareness of his responsibility to improve his administrative ability in the following areas of church administration: principles of management, personnel management, the procedures of council meetings, making decisions and certain practical matters."

During this most recent session Pastor A. G. van Wyk addressed his colleagues for three successive mornings in a most effective and inspiring manner on the *Theology of Service*. His Bible-based talks provided the right perspective for ministers to approach their work for the rest of the day while the theory of

church administration, principles of management and personnel management were under discussion.

What is especially appreciated during these gatherings is that use is made of knowledgeable persons from among our own ranks and countrymen. Helderberg College is especially involved in this programme. Last year Dr V. Brown and Brother R. Rothwell contributed greatly to the success of the gatherings. This year Dr A. O. Coetzee (rector of Helderberg College), Brother A. B. D. Ficker (who is currently working towards his doctorate in Business Administration) and Brother Stembidge (B.Comm. *cum laude*) made valuable and enlightening contributions — not only in the papers presented, but also during discussion periods.

The then president of the Cape Conference, Pastor A. E. Birch, was to a large extent the motivating power behind this in-service training programme. He is currently overseas where he is to spend the following two years obtaining his doctorate, and when he returns as secretary of the Ministerial Association of the South African Union we trust that his professional skill will enable him to give further guidance to our ministers in South Africa.

Professional skill is far and away not the only equipment needed in this scheme, but it is in no way in antipathy to the equipment which only the Holy Spirit can bestow. For this reason the ministers of the Cape Conference desire that God should endow them with power from above and with apostolic fire for the task which lies ahead. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Malachi 2:7.

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VITA SHEET

Ernest Johnson Stevenson

February 1979

Born on September 5 of 1937 and raised in a Seventh-day Adventist minister's home, Ernest Stevenson was educated in the parochial school system operated by the Seventh-day Adventist church in Southern Africa and Rhodesia. After a nine-year term of service in the Church-owned Sentinel Publishing Association he returned to Helderberg College, at Somerset West, from which he graduated in 1969 with a B.Th. After a further two years of service as a ministerial intern, in various parts of the Republic of South Africa, he attended the Seventh-day Adventist Theological Seminary graduating with a Master of Divinity degree in 1974.

His most significant accomplishment was marrying Lynette Elizabeth Damant in December 1962, who has been since then his most constant source of encouragement and motivation in the pursuit of professional training for the ministry. From this union five children have come to share the church manse. His most significant experience was ordination to the gospel ministry in March 1977.

At the present time he serves the Seventh-day Adventist Church as pastor of the campus church at Helderberg College while teaching in the Theology department.